

Jesus Christ

The true be-

liefe in Christ and his sacra-
mentes, set forth in a Dialogue betwene a
Christen father and his sonne, verpe ne-
cessary to be learned of all men, of what
estate soeuer they be.

I My sonnes, heare the enstruccions of
poure father, and geue hede that pe mape
haue knowledge; for I haue geuen pou a
good doctrine, se that pe forsake
not my lawe. Prover-
biorum. iiii.

Imprinted at London for
Walter Spnne, dwellinge on Somers
haye, by Wyllinges gate.

Anno Domini. M. D. L.

Cum Priuilegio ad Im-
primendum solum.



C To the moſte graciouſe

Lady, Lady Ann. douchelle of Somerſet
her moſte faithfull and happye oꝛa-
toure, Walter Spinne wy-
ſheth eternall fe-
licite.



Conſidering (graciouſe La-
dy) that your grace hath
of longe tyme found ſuche
fauoure in the ſpyghte of
God, that you haue had,
and haue to this day, a muche greater de-
ſyre to ſe Goddes trueth both preached &
ſet forth in wꝛittinges, (to the encrease of
Godly lꝑueinge and aduauncement of
Goddes glorie by the ſuppreſſion of all
vice) then a greate numbꝛe of noble men &
womē of this realme haue had: I thought
it conueniente that I (chaunſeing vpon
this litle booke, & intendinge to ſet it forth
to be reade of all men, as a moſte perfecte
waye for the elders to come to perfecte
knowledge by, and alſo to enſtructe theꝝ
chyldeꝛen and ſeruauntes) ſhould dedicate
the ſame to your grace as to the moſt woꝛ-
thy patrones of ſo fruitfull a woꝛk, whoſe
Godly fame knowne and happye increa-
ſynge amonge all faithfull Chꝛiſtians of

this realme, map styre the hertes of as man
ny as be Godly minded, so muche the so-
ner to reade and peruse it to the great en-
crease of their knowledge and emende-
ment of them ouer whom they haue go-
uernance. The author of the booke I know
not. Only this I finde that it was fyrste
writen in the duche tong, and then trans-
lated into latine. But whoso he were that
first wrote it, or that translated it into la-
tine: certen I am that it is ryght Godly, &
worth to be often tymes reade of al Chri-
sten men. It declareth effectuously and be-
ryp pthly the .xiiij. Articles of the Christi-
an faith and insidently the righte under-
standinge of the sacramentes. So that it
maye ryght well be called the summe of
Christianitie, or rather the perfect rule of
Christen religion. For there is not one ne-
cessary article of the Christian faith, that
is not in this litle booke plainly discussed,
confyrmed with scriptures, and the obie-
ctions confuted.

I woulde wylle therfore, that al men,
women, and chyldren would read it. Not
as they haue bene here tofore accustomed
to reade the fained stories of Robinhode,
Ihem of the elonghe, wpth suche lyke to
passe the tyme wpthal, Neyther as of late
dayes men haue vsed to reade thinges for
nouel

nouellities; but for to spende the time wel,
& to put away their newe errours (ground
ed vpon the Romish rock) by the know- **Matth.**
ledge of the olde sapeth that is builded **xvi. c.**
vpon the foundaciō of the prophetes and **1. Cor.**
Apostles. **ij. b.**

To pou therfore (moste graciouslye La-
dye (as to the most worthie example of al
noble women; whose Goodye studie all
Christen hertes do greatly reioyce in, and
praise God for his mercie shewed in the
same: I haue dedicated this my settinge
forth of that whiche, I doubt not, by the
prouidence of God came to myne han-
des, that inflamed by the Goodye fame of
poure grace, the people that stande in neede
of the doctrine hereyn taughte mighte the
more thanckfully receiue it, the more wil-
lingly embrace it, and with more diligent
studie reade it, printinge it in their hertes,
that at all tymes they may haue it prompt
and at hande to comforte them selves and
instructe their children and seruantes
wythall.

For beynge set forth in a dialogue betwene
the father and his sonne: it is so much the
more fit for the purpose, by the reason
that the father hath there redye answeres
to all that the sonne can obiecte, and also
perfect instructions to make him perfect
in al

in all the Articles of the Christian faith,
with scriptures redde at hande to con-
firme the same. The maysters mape ap-
plye the same to thei: seruaunts the hous-
bandes to thei: wyues, and agayne the
wyues to thei: maidens. Yea, the neygh-
bour mape applye it in communicacōn,
to the enstruccion of hys neighbour, and
the prieste to his parishioners, and al esta-
tes one to anot here. I am not able to de-
clare all the commodities of it, suche as
shall vse it, shall fele more then I am able
to declare.

More can I not saye therfore, but that it
is Godly learned and full of edificacion,
and therfore worthye to be often tymes
reade of all Christians of Godly minde.
To make an ende therfore, I beseeche the
allmightye, that of hys tender mercye he
wyl replenishe the hertes of all men with
his spirite, that embrace pge his truely
they may frame their life to the same and
in the laste daye receiue the life that neuer
shall haue ende, through Christ our Lord,
to whom be honoure and glorie for ever
euer, Amen. Given at London in the
yeare of oure Lord. M.D.L. The
xx. daye of Januarie.

Thous Graces dayly Drato
Walter Lynne.

The father vnto his sonne.

Honoure thy father and thy mother, as the Lord thy God hath commaunded the: that thou mayest prolonge thy dayes, and that it maye goe wel with the on the lande, which the Lord thy God geueth the. Deut. v. c.

If any man haue a sonne that is stubburne and disobediente, that he wpll not herken vnto the voyce of his father and voice of his mother, and they haue taught him nurtour, but he would not herken vnto them: Then let his father and his mother take him and bring him out vnto the elders of that citie and vnto the gate of that same place, and saie vnto the elders of the citie. This our sonne is stubburne and disobedient and wil not herken vnto oure voyce, he is a rpoter and a dzonkard. Then let al the men of that citie stone him with stones vnto death. And thou shalt put euyl awape from the, and all Israell shall heare and feare. Deute. xxi. d

Whoso curseth his father and mother, hys lpght shall be put out in the middelle of darcknesse. Prou. xx. c. Leuit. xx. b. and xxi. b. Exodi. xxi. b. Deu. xxv. c.

A wple sonne wpll recepue his fathers warning, but he that is a scornefull, wpll notheare when he is reprovied. Prou. xiiij. a

My sonne, heare no more the doctryne
that leadeth the awaye from the wordes
of vnderstanding. Prou. xix. d.

My sonne, kepe the wel fro all whores-
dome, and (besyde thy wyfe) se that no
faulte be knowen of the. Let neuer pryde
haue rule in thy mynde nor in thy worde,
for in pryde began al destruccion. Tob. iiii.

Honoure thy father fro thy whole herte
and forget not the sorowful trauaple that
thy mother had wth the, remember that
thou walt bozne thow them, and howe
canst thou recompense them the thinges
that they haue done for the. Ecclesi. vii. d.
Pea reade the thirde chapter whole of Ec-
clesiasticus. &c.

A Brieve Dialogue betwene a Christen Father
and his stobborne Sonne/whom he=
wolde sayne brynge to the right un=
derstandynge of a christen mans
lyvyng.



Above all pleasure and worldly
delyte (dere Sonne) to here or too
rede the pure worde off God/se=
meth to me a thyng moste swete
plesant and amiable with oute compare=
son/ to the comferte and dyreccion of a chri=
sten mā. The sonne. Thynkest thou thy syl=
fe then a christē mā? The father. God for=
bid els. So. Where by knowest thou that?
The. fa. Be cause thorowe the cōmaund=
ment^r of God I knowledge my sylfe asyn=
ner. And agayne through his godly pro=
messes / and that by the meryt^r of Christ / I
doute nott but that I am one of goddis cho=
sen children. For christ hath cleansed me frō
synne with his death. So. Thou sayst well.
but wherin consisteth the lyfe of a christen
man / tell me. fa. In a stedfast saythe tow=
ard^r God/and pure love withoutē simulaci=
on to a word^r a mānis neighbour. So. Wha=
t callest thou sayth? fa. It is a lyvely ad=
stedfast perswasion of the mynde / wherby

we doubt not but that the promises of God
are geve vnto vs by Christ / as it is euiden-
ly declared in oure crede. So. I praye the
rehearse this crede / vnto me. *Pa.* I beleve
in God the father almyghty / maker of he-
ven and of erth / and in Jesus Christ his on-
ly begotten sonne / oure lorde. whiche is co-
ceved by the holy gost / borne of Mary the
virgyn / whiche suffered vnder Pons Pila-
te / was crucified / deade / and buried / descē-
ded doune to hell / the thyrde day rose agay-
ne from deeth / ascended vp into heven / and
sitteth on the ryght hond of God the father
almyghty. From whence he shall come to
iudge bothe quicke and deade. I beleve in
the holy gost / an holy ch:isten churche / the
company of sayntes / and remissio of syn-
nes / the rysinge agayne of the flesshe / and the
lyfe everlastyng. Amen. *So.* Thou hast
sayde very well / butt lett it not be tedious
vnto the to declare / after what maner thou
vnderstondest these thynges. And fyrst tell
me / what is God? *Pa.* He is almyghty /
maker of heven / and erth / father vnto me /
and of as many as beleve. *So.* Why callest
thou God thy father? *Pa.* Because I am
sure of his goodnes and grace. And perfe-
ctly knowe in my hert / that whatsoever go-

de thyng is in me / it is of his gyfte / and that
at he never geueth but that whyche is good
de. And that for my wealth. Son. Why
callest thou hym almyghty / and maker of he
ven and erth? fa. Surely nott with oute a
greate cause / seynge that he is almyghty
and doeth all thynges alone / partly by his
creatures / and partly withoute their admi
nistracion. So that none evill maye happ
en vnto me / but rather / all troubles / adver
sities / and temptacions shuld happē for my
wealth / for asmoche as he my deare father
before hath so promesed vnto me. So. Th
ou hast withoute fayle discretly answered.
fa. Then ys thy father / master / or eny wo
ther reprehend / chaste / or warne the for the
best / remembre that God doeth it. They are
the ministers and servauntes of God / thus
christenly to teache and informe the. Where
fore it shall become the bothe to heare / and
also to obey to their saynynges. Se that th
ou nowe therto do thy diligence. So. Wh
at wother thyng vnderstoddest thou by th
ese wordes? fa. Truly I also perceave by
them / that God is every where. and that he
dayly seeth my herte / and knoweth my thou
ghtes. Whereby remayneth in me soche a fe
are and drede that I am whole abashed and

ashamed / other to thynke or to do eny thyng
ge / that shulde nott become a christē mā. Ye
moreover I have therby a greate and a fers
vēt desyre / ād luste to thynke and to do that
thyngge whiche is goode and plesant in the
syght of God my father almyghtry. Beynge
asured that he continually beholdeth and
markeith all that I do . And that it is greate
pleasure vnto hym / when he seith me do my
duety. Se thou therefore deare sonne / that
the shames of evill doynge / ād love of
all honesty ād well doynge cōtinew ethy gy=
des. And so refrayne the from synne / and cō=
tynually stee the too well doynge. Ye and yf
we alwayes / ād in erery place / be it never so
secret / thinke that God beholdeth vs / moche
the better shall we ordre ād determyn oure
lyfe / ād not be geven to tho thynges whiche
are not agreable to a christē mā. So. wher=
by knowest thou the almyghtrynes of God?
Sa. I ymagen it to be present in my her=
te / ād perceave by dayly experience all thyng=
g^r to be vayne and transitory / and that ma=
ny thynges happen dayly / the causes whe=
re of are vnkowne vnto vs / scripture bea=
rynge witnes thervnto. As in the fyrst cha=
pter of Genesis Moses sayde / In the be=
gynnyng God shupe heven and erth. And

in the fyrst chapter of the gospell of Saynct
Jhon / In the begynnyng was that worde/
and that worde was with God . and God
was that worde. the same was in the begi-
nnyng with God . all thynges were made
by it. c. So. Why speakest thou of thy sylfe
onli/when thou sayest/I beleve/as though
thou diddest nothyng regard the sayth of
wother men. and yet we shulde beleve/ that
they also beleve. Ja. Doubtes be cause I
nether beleve in wother creature / nor yett
sett my hope in wother man / beyng wele
asuered that the righteous liueth by saythe.
And when I remember this/ I cannot but
saye with all my herte/I beleve. So. Go to
then/yf the righteous live by sayth/and there-
by is made righteous / thou arte then saved
ad hast no nede of Christ/nor of his merite.
For be thy sayinge / it is sufficient to beleve
in God the father almyghty/maker of he-
ven and off erth. Ja. He is to me very ne-
cessary . For yf I lacke hym/ no remedy / I
must also lacke God . even as it is written
of the hethen in the secōde chapter vnto the
ephesians. No mā can beleve in God/savy-
nge thorowe one Jesus Christ. S. Shewe
me by what reason. Ja. Because God can
not be knowne with oute Christ / as a ten-

q. Ti. j.

der ad mercyfull father/but rather for a cru-
ell and strayght iudge/and as one that litell
regardeth and setteth nothyng by thynges
mortall. So. Declare I praye the these th-
ynges somewhat playnlyer to me . for as
yet I perceave not thy meanynge. *sa.* I kn-
owe well that God is to be loved above all
thynges/and my neghbour even as my syl-
se. as apereth in the. xxij. c. of mathew. for
love that procedeth oute of a pure herte/a
gode conscience/and a stedfast belefe/is the
ende of the lawe. So, Thou settest nothyn-
ge the by the wother comundment of God.
sa. Yes / and that greatly. For Christ cam
neither to destroye/nor yet to disanull the la-
we. but rather so renued it / that nowe it is
called a newe lawe/greatly differynge from
that it was before. For whear as it was wr-
apped/and entangled with manyfolde out-
warde ceremonies/and sore burthens/it is
nowe renued and made sprituall/ and losed
from all soche bondage / and is in the herte
of man/ad not in the elemētes of the worlde
Wherfor as farforth as the comāment for
ther and healde love ad belefe / they are not
only written comāndment/but the sprete
whyche is in vs/byndeth vs also there vnto
and are fastned bothe to gedder in this saye

inge/Love thy neighbour as thi selfe. For he mat. xxij
that loveth his neighbour / hath fulfilled the
lawe. To declare therefore howe that I nede
Christ / and howe it is vnpossible with oute
hym to beleve in God. thou shalt vnderstod
that I wolde gladly bothe love God/ād my
neighbour/with the same love/ ād acordyn=
gy as the lawe cōmaundeth. yet is it a thin=
ge vnpossible for me to do. Wherfore I cō=
fesse my sylfe a transgressor and breake of
the lawe/whych dammeth me therefore. For
he is acoised that fulfilleth not all whatsoe=
ver the lawe cōmaundeth. Yet when I re=
member that Christ hath satisfied for me/ I
feale and perceave in my herte/all thynges
to be safe and forgiven. For in hym and by
him/we are set atone with God. And whe=
re as before he was vnto vs a cruell iudge
(through the fulnes of grace ād mercy that
we have receaved by Christis bloudde) he is
becom oure tender ād mercyfull father. He
re mayst thou perceave/howe that with ou=
te Christ/ I can neither beleve nor yet love
God as my father / but rather hate hym ād
grudge at hym/ as at a cruel iudge. For the=
re is no mā but he knoweth that the lawe
worketh anger and causeth hatred. Butt lo
Christ maketh intercession for vs. Which Ro. iij.

for my sake beca^e corse^d / that therby I myght
obtain^e of God both blyssynge / and all
wother goode thynges . O a gracious cha-
unge / ad a thyng to be of vs all affectuusly
desyred . And now we heare as this tender
mercy / and incomparable goodnes of God
is knowne / greace / hoape / ad stedfast trust
in God dayly moare and moare flowereth in
to manes conscience. ye I am sure / and ha-
ve no doute / but that Christ is my redemp-
cion / and also satisfaccion. Wherefore I sa-
ye more over / And in Jesus Christ his on-
ly begotten sonne. These wordes hange ad
are knytt (by this lyrell worde / and) vnto the
fore rehearsed sentēce / even as many mem-
bers in one boddy / and therefore ought they
nott to be deuyded one from another . but
in one sayth we shulde beleve theym toged-
der. So. Well sayde. Belese then iustifyeth
a man / ad thou belevest in Christ / now we are
re thou ryghtous / and nedest to do no moo
goode workes. *sa.* Howe and after what
maner I nede the cōmandment^e of God /
is befo:re rehearsed / and it semeth me playne
ynough / that he vnto whom the gyfte of bea-
lese is geven / receaveth also therwith / a ve-
ry prompte spiere / whyche continually sur-
thereth the honoure ad glory of good tawar

dis every man. Whyche glory / the encreaseth / and is furthered / whē I am to my neighbour as God is to me. That is / fynde / mylde / and mercysfull. whyche thynges are the very ymage of God in vs. And for this cause I ought to do my neighbour good. Yett have I no nede of hym / as of one / by whome I shulde or myght obtayne mercy. For I hadde it or ever I coulde with my herte do hym eny good. And that thowre Christ only. So. Why / are not syngynge and redynge in the churche good workes? fa. No truely / for all soche thynges are done withoute sayth. Moreover God with his holy worde never ordered soche maner of redynge nor synginge. Ye he hateth it. for where as all outwarde workes shulde be to the comforte of oure neighbour / this healeth no man / but rather hurteth and hyndreth all men. for God wylbe honored and worshipped in the sprete only. So. Me semeth (yf I well vnderstode the) that thou wylt saye / that good workes serve but for a māns neighbour only. fa. I saye furthermore that oute of this grounde / confessions / pardons / pilgrimage / makynge of difference bitwene dayes and meates / Hearynge and redynge of masse / ye shortly to conclude / all

thyng^r that the outwarde churche hitherto
hath brought vp / and kepte / are vayne and
of none effecte. For even as they are sayned
and commaunded withouten the worde of
God. even so oute of theym cometh neither
goodnes nor yett proffitt to mannis negh-
bour. But cōtrary wyse cause grete cost ad
expenses / wherwith many a poure person
greatly myght have bene relyved and con-
forted. So. Doubtes it is even so. No man
can denye it. Go forthe and shortly declare
the resyduc. *sa.* It is not withoute a cau-
se that Iesus is called a redemer. For he sa-

Mat. i. veth his people from their synnes. Christ is
asmoche to saye as Anoynted. He is of his
father anoynted ad sanctified above all wo-
ther. And in hym dwelleth the fulnes of the

Col. ij. godhed corporally. Wherfor I never thynke
of the māhod of Christ / seperatyng it from
the diuinite which sent hym. And therefore
I adde sayinge / Oure lorde. For he is also
oure lorde as concernynge his humanyte.

mat. ul. For God hath geve hym power over all th-
at is in heven and on erth. So. What av-
ayleth it me that Christ is oure lorde. *sa.*
Hawe / marvelous moche no doute / once th-
at we here maye lyve the surlyer / ad also per-
fectlyer knowe and vnderstonde what Chris

sten liberte is. For seynge that Christ is oure
lorde/it foloweth that we are lordes over all
thynges / and that nothyng can hurte vs .
So. I wolde faine heare howe therby thou
canst declare that. *fa.* Surly it is nothyng *Jo. xv.*
diffuse. Christ dwelleth in vs and we in hym *Ro. xij.*
as sayth saynet Ihon. Where vnto agreeth *1. cor. xij*
the secōde chapter of the epistle to the ephes-
sians sayinge that we are all mēbers of one
body wherof the heed is Christ. The whych
is lorde over all thyng^r. and maketh vs also
with him lordes over all/forasmuche as we
are with hym oure heed of one nature. And
nowe wheare as is no soche liberte/ neither
is Christ theare. And wheare as he is absēt
we cañot but be in bōdage vnto the lawe .
wherfore Paul warneth that we becom no
more the seruaunt^r of men. and that we soff-
re not oure selves to be deceyved through the
element^r of the worlde. So. Maye eny la-
we/or tēporall constitucion bynde a christen
man? *fa.* No soche as make difference betwⁿ *ij. Cor.*
wene dayes / forbid meates / and defende viij. *ix. r.*
wedlocke. c^r. for soche are diuyllyshe doct^r *Ro. xiiij*
yns. Ent a gode christē mā shuld nothyng
be greved to obey vnto soche ordinaciōs/and
lawes/as their heddes and ruelars institute
ce/ and make for the cōmen well. Ye rather

Ro. xij.
Tit. iij.

ther he ſkulde ſoffre bohe bodi and goodes
to peryſſhe/then once to withſtonde theym/
remembrynge in hym ſylſe that he whyche
is rebelleous vnto the temporall power/reſiſtith
agaynſt the ordinacion of God. So.
Howe yf a man make a vowe/never to eate
of this or of that meate/or never to mary/is
he bounde evermore to kepe it? Ja. A chriſt-
ten mannes worde ſkulde be ye ye/naye na-
ye. ad loke what he promeſeth/yf it be to his
neghbours fordell/that ought he to kepe ad
fulfill. But yf it be agaynſt the commaund-
ment of God / in vowinge it / he ſynneth/
and when he goeth aboute to fulfill it / then
ſynneth he doble. So. What ſayeſt thou?
Ja. What ſoever he be that byndeth hym
ſylſe to eny exteriall bondage / wherby his
ſoule is captive / he evidently doeth agaynſt
Paulis learnynge. For he ſayeth in the firſt
chaprer vnto the galathians. Stand faſt in
the liberte wherwith Chriſt hath made vs
fre / and wrappe not youre ſelves agayne
in the yoke of bōdage. In ſoche caſe a chriſ-
ten man hath nether power/ over body nor
ſoule / but is altogether by baptem offered
vp vnto God / that he myght become lyke
vnto the image of his ſonne. And a man ly-
veth not for hym ſylſe/bout to the lorde / as

Ro. vi.
vii.

scripture sayeth / where as it declareth that
we only are made free . And though all thi
ges are vnder vs / and we their lordes . yet
charite cōstrayneth vs to be seruants vnto
all mē. So that it is nōt lawfull in no wy
se / for a christē man to withdrawe hym syl
se from the due service that he oweth to his
neghboure / and to submytt hym sylse to
wote neare what maner of superstitious
invenciōs of the enemy. Wer he nōt wor
sse then madde / whyche wolde beleve that
he ought to robbe and steale / that he myg
ht have wherewith to do almes dedes : No
more is it lausfull for a man to withdrawe
hym sylse from the workes of mercy and
love / and after his owne folysshe fantasy to
cloase hym sylse in a corner / where as he
can but seke hym sylse / and vnfrutfully / ser
ve a fewe slowe bellyes / for the love that
he hath vnto ydelnes / and that with a vowe
of cōmen dissimulacion. Son. May nōt
a man vowe povertie? Ja. It is not in oure
power / other to be ryche or poure / but it for
tuneth vnto every man after the will and
blyssynge of God almyghty. But it is cōm
māded vnto all men to labour with their
hondes / that they might therbi have wher
withall to releve them that lacke. yett oure ij. tess. iij.

belly bestes nowe adayes (whom mē call/
 Mōkes/frires/Chanōs/Mōnes c^r) promes
 that they never wyll have thynge in proper/
 and yet in the meane whyle they devowre vp
 the bloud/ and swett of the woother poure peo
 ple / manifestly against thys cōmaūdmēt of
 Paul / frō the whiche no man can be exēpt/
 q. xes. iij. sainge/ He that laboreth not/ shall not eate.
 So. lawdest thou these mēnes vowes? and
 soche as take upon theim to lyve chaste/ and ne
 ver to mary. Ja. God forbidde that ever I
 q. ii. iij. shulde prayse that thynge whiche is founde
 and brought vp by the devyll. So. why virgi
 nite no doute is an excellent thinge/ ye inso
 moche that Christ and also his glorious mo
 ther saynct Mary kepte it vndefiled. Ja. It
 is with oute fayle a thinge angelicall to live
 chaste/ and after soche a maner to leade amā
 nis lyfe/ wherby he may more cōmodiusly
 withouten lett geve attēdaūce vnto the ho
 nour of God. As Paule for a season did/ no
 dout. But ys thou refrayne thy silfe frō wed
 locke/as though thus doynge/ thou shuldst
 suppose to deserve somwhat therfore/ as of
 duety/ truely thou arte farre out of the wa
 ye. ye thou temptest God/ as though he ha
 de not taught us gode workes ynowe. For
 through oute the whole bibill we fynde no

cōmaundmēt of virginite that ever God ga
ve. Contrary wyse as ſone as he hadd made
the worlde/ he ordered matrimony ſayinge/
It is nott gode that man ſchulde be alone. **Gen. 2**
Agayne/ let nott the womā be ſeperated frō
her huſbād c^r. So. A man lyveth moche mo
re quyetly out of matrimony/ then he cando
there in. ſa. ye but no man ought to ſeke his
particular well and proffyt/ but that that is
for the cōmē well/ād his neighbours cōfor
te. Wherefore every man in his tyme ought
to have his owne wyſe/ and to lyve in wed
locke/ excepte God ſingularly call hym there
frome/ accordyng to the generall cōmaūd
ment of God. So. Howe ſhalt thou kno
we whether thou arte called to live chaſt/ or
in wedlocke? father. In the mean whyle
we are bounde to the cōmaundmēt of God
tyll charite and obedience conſtrayne vs to
do wother wyſe. As/ yf the lorde call a mā
to an office pertaynyng to the glory off his
name/ and welthe of his neighbour (where
in if wedlocke ſhulde be hindraunce) he ou
ght thē to remayne ſynge as Paul did. He
that called hym will abundantly geve him
wherewithall to accompliſſhe his vocacion.
And ſo brydle his fleſſhe / thatt he ſhall be
able to live chaſte / and purly to fulfyll that

he hath taken in honde. So. I heare well
then/ that thou woldest that as many as are
nott called to some especiall office by God/
shulde mary. fa. No doute/ but that with
their elders consent. So. Why/ may nott
yonge men mary withouten their fathers
mynde and will? fa. In no wyse. ye and
they so mary / it ought to stonde to none ef-
fect/ because they are as yett vnder thier fa-
thers power. vnto whom syngulerly they
ought to obey/ and to do no thyng (speci-
ally yf it be of eny greate wayght) vnknow-
nge vnto theyr elders. So. what and theyr
fathers and mothers (as often happeneth)
be therin negligent. fa. Lett them be/ yett
becometh it not the/ after thyne owne bray-
ne to do what pleaseth the. But then shuld-
est thou take counsell with thy frendes/ ky-
nssolke/ and woother honest men/ vnto who
thou shuldest open thyne herte / and desyre
theym to comen wyth thyne elders therof/
and to helpe the/ whose counsell as farrfor-
the as it is godly/ thou shalt obey/ and fol-
owe. So. I perceave by thy saynges/ that
thou in all outwarde thynges wilt have a
christen man to be free / and his conscience
notte be bounde by eny worldly constituci-
on or ceremony. and that he frely shulde co-

rynnewe in the liberte obtayned by Christ. Yf
it be so / then maye he do what he will. *sa.*
Nott so. He shulde rather have evermore a
regarde vnto the strayght iudgemēt of god
almighty. Whiche though he be to hym a fa-
ther most full off mercy / yett is he a iudge
also strayght and righteous. and therfore all
wayes behave hym sylfe / as a membre / or
instrument / wherin god only maye be kno-
wē to worke vnto his glory / and chüste mens
edificacion / and nott vnto their hinderaun-
ce or detriment / accordynge to the doctryne
of Paul every where. and specially where
as he declareth vnto the Gallathians what
the liberte of a chüsten manē is saynge. Bre-
thre ye were called into liberte / only lett nott
youre liberte be an occasion vnto the fleshe
but in love serve one another. This shulde a
chüsten manē often remember / and therby
as neare as he canne / stody to kepe hym sil-
fe from all evill occasion gerynge. *So.* De-
clare this vnto me somewhat playnlyer. *sa.*
Yt is lesull / indifferently for a chüste manē
withouten scruple of consciēce / to eate / and
to dryncke of all that God hath created and
ordened vnto manes fode / so that therby he
misedisy nott his neghboure. For yf his bro-
ther be greved by the reason / of his meate /

Gal. v

*1. ti. iij
Mat. x*

Ro. xij

Ro. xiiij then walketh he nott acordinge to charite.
Yf wyse there is none ydole in the worlde /
nor yett thynge ther vnto offered of eny va=
lewe. Notwithstondynge / yf one which as
yett is weake in his conscience / for lacke of
knowledge of the trueth / eate of eny soche
offerynge / doutles he is defoyled. Yf he al=
so whiche perceaveth the trueth / eate therof
without respecte of the feblenes of his bro=
thers belefe / and therby provoke hym to eate
of the same / truly he abuseth his liberte also
1. co. viij and destroyeth for a pece of meate / his brot=
her bought with the most precious treasu=
re of christis blowdde. Furthermore / ydols
1. co. viij are nothynge in the worlde as Paul evidēt=
ly sheweth in the pistles to the Corinthians /
and that there is but one god / and one lord
Jesus Christ. and therfore shulde we flye all
mañer wo:skippynge of theym. nott in war=
dly in the herte alone / but also in every exte=
riall thynge. Wherfore he that hath power
to avoide soche falce ydols out of the waye /
and to clense churches / ordered only fo: the
administraction of goddis worde / frō all ab=
ominacions / as are domme stones / blynde
stakes / and desse postes / with all soche payn=
ted mānnett^r on bordes / or pillers / and negl=
gently omitteth it vndone (where as in his

conscience he knoweth soche vayne and vn-
profitable thynges to serve for: no goode por-
pose/ but puffed vp in his owne witt soffe-
neth theym to remayne/ as a stöblynge blo-
cke/ and occasion of evill/ vnto the weake (ab-
useth gretly his freedō. and maye withoute
fayle wayte for the sharpe scourge / and cru-
ell iudgement of god. Son. To whom is
this power or authoute cōmitted? Ja. To
oure tēporall lordes/ ruelers/ and superiours/
with their debities and assigneis. for: they
by goddis worde and ordenaunce have re-
ceved the swearde tēporall/ therewith to cha-
sten/ put downe/ and disanull/ all that aga-
ynst god and his wholy worde is. And to
have no regarde vnto the iniquite and vn-
godlines / of the mayntayners of soche ab-
homiabie seduccion above rehearsed/ with
their sacrifices/ masses / dedde menes son-
ges. etc. (for beyng Baals prestes / they
have no god saynge their belly only) but
fervently to confounde and disanull/ what-
soever maye be occasion to the weake con-
science of a christen manne/ to swarve from
the hope/ truste/ and confidence/ of the pre-
cious bloudde of his swete saveoure Jesus
Christ. As did gode Josias the kynge.
Whiche toke oute of the waye (though as

Ro. xiiij

Phil. iij

i. re. xxiij

yet the people were nott fully converted to
the lorde) all ydols/and abhomiacions ma
de/and brought vp withoute the worde o
god. which only was of power to clense m
nes hertes from ydolatry / and to enderw
theym with the perfett knowledge and tru
love of his godly maieste. and so doynge fu
filled the due office belongynge/vnto a tru
prynce or rueler. Or els shulde Hosea th
last kynge of Israhel have bene faultlesse
which before god was accounted and iud
ged for a evill doer/because he destroyed no
the golden calves/and did nott heawe do
wne the hye places/ wherin men worshipping
ped theym/norwithstandynge that he gav
liberte and soffered the people to go vp on
to Jerusalem/and there to accomplishe the
homage and sacrifice/due to the lorde/afte
the lawe and prophet. In somoch that he
was overcome by the kynge of the Assiri
ans/and at the last miserably punnisshed
by the lorde/which toke avengraunce of th
grett negligence committed agaynst hym
Wherefore deare chylde/ this power belon
geth to no mane/savynge only to oure tem
porall lordes and rulers. Never the lesse tak
thou goode hede/ that these faulce godde
1. Cor. iij have no place in thyne herte / whiche is th

temple and dwellynge place of god allmyg
 thy / therin to be honoured and worshipped.
 But in outwarde mefnes and myldnes of
 herte and worfe labour one to go before a
 nother in all dedes of charite and due seruy
 ce (with honoure and obedience ther vnto
 required) toward youre heddes and lordes
 temporall / fathers / mothers / and all youre
 elders . Be fore stock^r and staf^r / stones and
 pillars se that ye once putt no honde to yo
 ure cappe / nor yet bowe ye youre kne/butt
 moine in youre hert/for the blyndnes of th
 eym which thus abuse the honoure due vn
 to god . and with fervēt prayer for theym/cō
 mitt all power and vengeaunce vnto god /
 and to the ministers of his power. whose
 duety is every where to promoute his hon
 oure/to defende the confessours of his na
 me/and to eschewe all occasions of evill a
 monge their even chursten. For vnto the
 ym which are called vnto this power / and
 yett be of so weake a courage / and feble an
 herte / that rather they wolde forsake god and
 denye his wholly cōmaundement/ then on
 ce to soffre a filippe or to heare an evill wor
 de for his sake. Ye alas for the more parte are
 hayle felowes with his enemies/and flatter
 theym dayly/and geve / theym soche auda

1. Cor. vi

ij. Co. vi

Ro. xij

Ro. xij

1. iun. vi

Mat. xv

mar. vij

1. Pet. ij

Eccī.

xxvj.

Ro. viij

Rom. ii cite / that every where his glorious name is
 evill spokē of / and continually blasphemed.
 Mat. x Where as they openly shulde cōfesse Christ.
 And at all seasons be redy rather to suffer
 death / then willyngly to withstond hym in
 one iote. Oure duty therefore is fervently
 in all oure oracions (which through the sa-
 crifice of a pure hert we offer vnto the lo:
 de) to desyre for theym soche a sprete / and
 godly mynde as becommeth theym to have
 for the accōplissment of tho thynges / wh-
 ich to his godly will and honoure are most
 plesant and agreable. So. Howe thyn-
 kest thou / maye I not pray to wholly S. To-
 combre / Sir Iohn Skorne / or to wother so-
 che wholly sayntes to make intercession for
 me? Sa. Vio surely / yf thou be a churche man
 for a chursten man / as nere as he canne en-
 deuereth hym selfe to folowe the rule left vnto
 to hym for an instruction by Christ. that is
 wholly scripture. which every where sayeth
 that whatsoever is done with outen sayntes
 is synne. sedynge vs vnto one Iesus Christ
 which alone is mediatoure betwixte god &
 vs. Which with outen ceasynge prayeth for
 my synnes / stablisseth my sayth / and affir-
 meth me of lyfe everlastinge. So. Why th-
 prayest thou eny more? Sa. Because th-

lorde hath geuen me cōmaundement so for
 to do. Because also I cary aboute with me
 the olde Adam. and fele in my selfe the mem
 bers of the lawe / which withstōde the lawe
 of my mynde. Insomuche that in me (that
 is to saye in my flesshe) I canne perceave no
 goodnes. Wherefore I praye that the name
 of god maye be sacrificyd. and that with oute
 delaye his kyngdō maye aproache. So. I
 see well a churche manne maye synne. Sa. Man
 synneth two maner awayes. The vngodly
 to death / throughe their obstinate mynde /
 and greit maliciousnes / wherby they perse
 ver in the workes of dercknes. and that be
 cause they are vessels of wraethe / and knowe
 nothyng howe to hope in god / nor yett to
 trust vnto his godly promyses. Contrary wy
 se the godly by fragilite only of their flesshe
 and that full sore agaynst their will / havynge
 all wayes i theym the seed saythe whiche
 assuereth theym of the mercy of god their fa
 ther wherefore they canot synne vnto death /
 nor yett remayne in workes of dercknes. but
 causeth theym to beleve that Christ is their
 brother and thorow his bloudde to be clen
 sed frō synne. So. Seynge a chursten manne
 maye synne. howe shall I vnderstāde Chris
 tis sayinge / he that beleueth in me hath life

ma. xxvj

Luc. xj

xxij

Ro. vij

i. Jo. iij

Ro. viij

Joā. vj

Joā.vj

Ro.vij

mat.vij

everlastyng. Where as manifestly / he that synneth is ded? **Ja.** Through belefe we have that lyfe / but not fully . and that by the reason of the imperfection of oure belefe . Wherefore so farfouthe synne we / and are ded as we lacke of oure belefe.. **For** god hath included all thyng in vnbelefe / that he myght have mercy on all. which thyng causeth vs to make oure selves / and sendeth vs to god / thow we **Christ** . And that specially because that in oure flesshe is nothyng to be founde savinge only vnstabilenes of herte / and desperacion of mynde . But contrary wyse in the promyses of god / throwe the meritt of **Christ** / is all surenes of mynde / and steadfastnes of herte . And he that diligently remembereth this / dieth gladly from all that he is of hym selfe / putyng his only trust and confidence in god his most mercifull father. **Sonne.** By what meanes myght I be assured here of? **Ja.** This sueresthype is so wrapped in fayth / that the serveter thy fayth is / the suerer thou mayst be there of. **For** ys thou sett abacke all worldely hope and trust / and earnestly indever thy selfe / to folowe **Christ** / and in hym to settle thyne herte / and to have thy solace only / thou shalt perceive by thyne owne frute / what maner a tre

thou arte. For this purpose sayth the lorde
by Ezechiel the prophet. **Salowe ye my sa =** **Ezce. xx**
both daye / that it maye be a token betwene
you and me / wherby ye maye knowe that I
am youre lorde god. Wherfore ys thou sele
thy silfe prompte and redy to do the workes
of mercy vnto thy neighbours / and to soffre
all māer of aduersities paciētly. thou mayst
surely knowe that god is with the. and that
through his mercy he hath chaunged thyne
herte. and thus by thy workes be assuered
of thy saythe. **Son.** Forthe on declare the
wother poyntes of thy belefe. **fat.** Which
is conceaved by the wholy goste borne of
Mary the virgē / which also suffered vnder
Pons Pilate. was crucified / ded / and bur =
ied. **Son.** What betoken these sayinges?
fat. Seynge (as apereth by the gospell of
S. Luke) that he is cōceaved by the opera = **Luce. i**
cion of the wholy goste / I suerly asserme /
that he is with out spot of synē. and nort as
we ar cōceaved and borne by oure mothers **Psal. l**
in sinfull iniquite. And that of the virgyn
mary. to fulfull that whiche lōge before was
profecyed by the prophet Esaias / sayinge.
A virgyn shall conceive and brynge forthe **Esa. vii**
a sonne c^r. And because his whole life was
but a cōtinuall sufferynge of grett paynes /

Jo. x. vj laboures/and thrauldoms for oure synnes
 only. I saye whiche suffered vnder Pōs Pi
 late. c^e. for he cam into the worlde to fulfill
 his fathers will/and so to delyver hym selfe
 to death for oure redempcion. We deser
 ued punnysshment and death/and he which
1. Pe. iij never committed offence suffered it. the righ
 tons/for the vnrightous. and that on the crof
 se vnder Pōns Pilate/at that tyme beyng
 the Emperours debite of Rome in Jerusa
 lem. for the power and authorite of Jury
 was taken awaye / accordynge to Jacobs
geñ. xlix prophesy. Insomuche that they had no mo
 re power to iudge eny man to death. Wher
Psal. ij fore to accomplishe the prophesy / the herbe
 holpe to condempne hym / and that to the
Col. ij moste shamfullest death possible / that is of
 the crosse. Wherby he losed vs from shame
1. Pet. ij and also death / leauynge vs and ensample
 to folowe his fore steppes. That is to saye
 that we shulde crucify oure olde Adā / with
 his carnall desyres. And therfore dyed he
 through his fathers obedience / offerynge
 hym selfe throwe the eternall spere/with ou
 ten sport vnto god allmyghty/with his bloo
 ude to pouрге oure consciences from ded
 wo:k^es. Wherfore in lyke maner he became
1. Eb. viij the mediatoure of the newe testamēt. That

as sone as his death was full ended for ou-
re transgressions of the fyrst testament. they
which wer called myght receve the promes
of eternall inheritaunce. For asmoche as god
the father hathe made hym to be synne (for
vs) which knewe no synne that we by hym
shulde be that rightousnes whiche before
god is alowed. For doutlesse he dyed after
the same maner that we deye/and was bur-
ied. wherfore it becōmeth vs to deye and to
be buried with hym also. And that can we
not do/excepte we forsake all flesshely wor-
kes/and soffre god only to worke in vs. For
this is the halowynge of the Saboth daye
which fyrst after this lyfe shalbe fulfild. He
descēded downe to hell(as clerly apereth by
the scripture/that all his therby shuld be de-
livered both frō death also hell. So. How
cāst thou be fre frō death/seynge thou arte a
mañe/ and scripture affirmeth that all men
must once dye? Ja. Though christen mēne
shlepe in the lorde. yett dye they not / for the
soule departynge out of this wretched bod-
dy entreth immediatly into grett ioye and rest/
so remaynyng vntill that oure lorde shall a-
wake it agayne. Christ is oure lyfe in whō
ys we dwell/withouten dout through mer-
cy obteyned yn hym / we shall perpetually

Heb. ix

1. Co. iiij

Psal. xviij
Act. ij

Heb. ix

mat. xxij

1. Co. xv

Ro. iij live/and with hym aryse agayne . seynge he
 was delivered for oure synnes/and rose a =
 gayne the thryde day to iustify vs . And as
 1. Pet. ij s. peter sayth/once suffered for synis/the iust
 for the vniust/so to brige vs to god. ad was
 killed as pertaynyng the flesshe / and yete
 was quickened in the spire . Wherfore my
 dere soñe yf we be rise agayne with Ch:ist /
 lett vs seke those thynges which are above
 Col. ij wheare as he sitteth on the right honde of
 god his father. So. What comfote syn =
 dest thou here in ? sat. Marvelous grett
 with outen fayle. For loke as I surly knowe
 1. Pet. ij that he suffered death for my synes/ and th =
 Ro. vj at it was vnpossible that he shulde rema =
 yne therin . even as sure am I/that by his
 death satisfaction sufficient is made/wher =
 Col. ij by both hell and death are overcome . And
 therfore shulde we no lenger continewe in
 death. but in renewynge of oure lyfe/serue =
 tly labour for imortalite. which is / wheare
 as he ascēded vp into heven / and sitteth on
 the ryght hōde of god the father allmyghty .
 This article have we in the fyrst Chapter of
 the Actes . In heavenly thynges/and on the
 right honde of god/are as moche to saye/as
 he is constitute in the most excellent power
 of god above all heuens/ad angels . that he

myght fulfill all thynges. which are here be-
neath. That is to saye/that with his spirete ad
gostly gystes/he ordre/rule/ad governe vs.
wherby remayneth vnto me/in tyme of ad-
uersite/and temptaciō/a grett staye and cō-
forte. for as moche as I cōsider that Christ
so entierly hath loved me / that he hath geve
his owne silfe for my sake/what canne no-
we be lackynge vnto me? or what evill ma-
ye fortune vnto me. seynge that he which so
affecteously hath loved me/is kynge and lo-
de over all that is on erthe here beneath/ or
in heven above wheare as he nowe is. and
from whence (as I saythfully beleve) he
shall come to iudge bothe quicke and ded.
He cam oce to brynge vs through hym vn-
to the father. That is to saye/he sett vs (wh-
ich were his fathers enenemies/ and bon-
dmen vnto the devill) attone agayne with
hyme. makynge of a crewel iudge a mercia-
full father / by the meanes that he made sa-
tisfaction for oure synes / with his death ad
passion. Insomuche that we once knowyn-
ge hym a mercifull father / shuld not(after
the maner of evill doars) dreade hym as
a tyrant/but hence forthe feare hym/as a ri-
ghthous lo:de/and so love hym with a chyl-
dly love/that bothe mynde ad worke all wa-

Eph. iij

Ro. iij

Ma. xxi
ij

yes and every where manifestly declare in
oure livynge that we are of his electe and cho
sen/cleansed from the olde Adam/and rene
wed with the newe man which is accepta
ble vnto god by the merit^r of Christis blou
de. For his seconde comynge suerly shalbe
to iudge bothe quicke and ded. That is ma
nifestly to geve iudgemēt accordynge as e
very manne hath by his worke declared the
imperfectiō of the rote of his belefe. Which
1. Cor. iij after the goodnes or badnes of it silfe brin
geth forth other gode or bad frute. wherby
the whole tre (that is to saye the whole mā
ne) is fyrst knowne of men in this lyfe / and
at the comynge of the sonne of māne in the
last daye/openly shalbe iudged. Where as
we are all from the begynnyng reserved / by
his eternall preordinaciō and godly wisdō /
either to death everlastynge / or els predesti
nate vnto life eternall. Which godly secret
shal fyrst be declared in the last daye as iud
gement ordered alonly for to reprove openly
mat. xxv the vessels of inquite / vnto the perpetuall fyre of hell (beyng even dea
de/though they seme to leve) And also for
to approve the lively / and quicke vessels of
mercy/which live in Christ Jesu / manifest
ly admittynge theym vnto ioye. Which mā

was never able / nether to se / to heare / nor
yet to ymagin. So. Seynge thou sayst
that he shall descēde openly as he ascended /
to geve this iudgement / thou belevest not
that he is here wih vs continualli? ad yett
he hym silfe sayeth / where two or thre are
gaddered to gether in my name / there am
I in the middes of theym. Ja. Through
his sprete he is with vs vnto the ēde of the
worlde. but for as moche as it is spretually /
man yett beyng wrapped in this mortall
fleshe / entangled wih so many folde myse=
ries / ad saverynge all wayes erthely / can ne
ver come to the knowlege therof / vntill the
tyme that he thoro we a stedfast belefe i god /
and sure hope in his promeses / perceave ho
we that by Christ we have obteyned grace
for grace. Which knowlege dryveth hym
so fervently vnto his mercy / that in all his do
ynges he seeketh only the glory of god ad his
neighbours welthe / ad so aprocheith to the
trewe love of god and also of his neighbou=
re. And thus knowynge god for his father /
he cannot but nedes must have Christ his
singuler redemer continually before his ow=
ne eyes. and that spretually. And so consy=
dre the grett benefytes obtained by his deth
ad passiō. ad also / the ensamples of brotherly

ma. xviii
ult.

Joan. i

love and charite which he lefte vnto hym :
So. Whye/is he then never presēt with vs
boddeley/as he honge on the crosse : and as
they whome men call gostly fathers/Doct-
ours / and preachers / do aserme/sayinge /
that as often as one of theym/or of their a-
noynted secte saye over a pece of bred / this
is my boddy / through the vertue of these
wordes/he beyng theare corporally / con-
uerteth that bred into his boddy : Ja. They
beyng blynde wolde sayne leade woher
blynde with theym into the pitt of erroure .
For suerly so to asserme playnly repugneth
agaynst these articles of oure belefe ad wh
oly scripture . He ascended vp into heven /
and sitteth on the right honde of God the
father allmygthy. From whēce he shall co-
me to iudge bothe quicke and dedde . He
sayde also vnto his disciples . It is expedi-
ent that I departe from you . and many so-
che places mo. Wherby it evidently apereth
that Chust never gave theym eny soche au-
thorite / or cōmaundement . For (as Paul
sayth) what soever thyng is written / it is
written for oure wealthe ad comfote / ther-
by to be made the better / ad to receave mo-
re spirituall comfote and instruction. So.
Howe thē are these wordⁱ to be vnderstond

Mat. xv

Jo. xvii

Ro. xv

der. fa. Even as the lord taught Paul his
faythfull disciple to vnderstode theym. wh=
ich declarynge theym vnto the Corinthiās/
sayeth. As oftē as ye eate of this breade/ and 1.co.11
dryncke of this cuppe / ye shewe the lordes
deathe till he come. as he shulde saye/as of=
ten as ye thus receave bred and dryncke to
gether/call to youre remembraunce/and de=
clare one to another the lordis death / till the
tyme come/thathe shal come agayne in the
lyfenes and silfe same body wherin he ape=
red before vnto his apostle. This same was
the lordis meanynge when he spake theym
hym silfe. whiche did/and spake all thynges
for oure welth. He gave his body and blou=
de spretually vnto his disciples to be eaten
and dronken. That is/that they shulde bele=
ve/that he wolde offer vp his boddy and blo=
ud on the crosse to god his father for the re=
dempcion of many. That therby the newe
and everlastynge testament (which is bit=
wixte god and vs/the fnot of commenaunt
that he shuld be oure god/and we his chosen
children)myght be amōge gods electe pup=
plished. So. The affecte of thy sayinge af=
ter myne vnderstondynge is only/ that this
shulde be but a remembraunce howe that
Christ frely gave his boddy and bloundde for

the redemption of as many as god his fa-
 ther from the begynnyng of the worlde had
 predestinate to become partakers of his so-
 nnes bloudde. by the reason wherof each
 one of Christes flocke/ stedfastly maye beleve
 hym silfe to be clenfed from sinne/and deli-
 vered from bondage of death and hell/ by
 Rom. ix this acceptable sacrifice made ad done/ bit-
 wixte Christ oure saveoure/and god his fa-
 ther. *Ja.* I canne none wootherwyse immu-
 Luc. xxij agion. for he sayde hym silfe/ which shal be
 broken and geven for you etc. *So.* He ga-
 ve not then at his last supper his materiall
 boddy and bloudde vnto theym to be eaten
 corporally/ nor yet hid it vnder breade nor vn-
 der wyne? *Ja.* In no wyse. for he remayn-
 ed bodily sittynge before their eyes. And af-
 ter the wordes were spoken the bred which
 he toke and blist/ remayned breade/and wy-
 ne/ wyne. as the lorde hym silfe testifieth in
 Luc. xxij the gospel. Wheare as in all goddis work-
 es/ after he once had spokē the worde/ all thy-
 ynges are ad continewe with oute ficiō tr-
 ewe. and so apere in dede in their owne na-
 ture/ whether they be spretuall/ or els natu-
 Joan. ij rally corporall. After he once had made wy-
 ne of water/ it had nether colour nor tast of
 water eny more/ but was wyne in dede. He

made hym also which was borne blide/naturally to se. Insomuche that the pharises beinge never so frowarde coulde nor denye it. Lye wyse he reased Lazarus from death to lyfe agayne / that every mā myght se that he lived i dede. And after this maner he geueth vnto vs his boddy ad bloude. that is to saye spretually. wherwith the soule once fedde through belefe/immediatly feleth all spretuall ioye and cōforte. that is to saye / saythe toward^r god his mercifull father / hope in the promes of Christ / and love and charite toward^r his even christen. For he sayeth / he that eateth my fleshe and drynketh my bloude / is in me and I in hym. This is spretually done / wherby the children of belefe / are strengthened in their sayth / and folowe the sore steppes of their master Christ. Serve their brethren / and hate the worlde. Wherby as through thynges most certayne / the inuisible presence of god is apprehended. yet in the meane tyme / there is no bodely presence of Christ nether in breade / nor yett in wyne. Sonne. Canst thou prove by scripture that he gave not hym selfe vnto his disciples / and vnto those which sate aboute hym / in forme of breade for to be eaten / no: yet in wyne to be dr

Joan. ix

Joan. xi

Joan. vi

roncken? **Ja.** Ye/ for he hym silfe sayeth in
the. vi. chapter of. **S. Jhon**/ that the flesshely
eatynge and drynkynge of his boddy. and
bloudd stōdeth to none effecte. sayinge/ the
wordes whiche I speake vnto you/ are spre
te and lyfe. that is. they speake of a spretuall
maner of eatynge and drynkynge/ and of th=
at thyng which bryngeth to lyfe / and that
inwardly throwe belese. And therfore can
there nether carnall thyng/ nor creature be
longynge vnto the vngodly / be other sprete
or lyfe. So. Are then the wordes rehearsed
in the. vi. chapter of **Jhon**/ of one meanyn=
ge with Christis sayinge of bred and wyne?
Ja. There is no differēce/ sayynge only th=
at at his last supper the lord gave there vnto
the signe or token. but yet is the meanynge
one. For in the forsayde place the lord say=
de/ the breade that I will geve is my fleshe
whiche I will geve for the life of the worlde.
whiche silfe same thyng he also declared at
his last supper/ sayinge. take/ and eate/ this
is my boddy which for you shalbe geve. w=
hicke bothe are but one maner of speafige/
and therfore ought after one maner to be vn=
derstonde / and that (as a pereth in the. vi.
chapter of. **S. Jhon.** and in the tenth eleu=
enth and twelth chapters of. **S. Paul** in the

ma. xxvj

Marci.

xiiiij.

Luc. xxij

fyrst pistle vnto the Corinthians) spretual-
ly ad not corporally. for as mosche as Christ
is gostly fode in the herte which cannot be
gnawen with teth lyke wother materiall me
ate. So. Ye/ but these wordes are merves
louse playne/ this is my body / and agayne
this is my bloudd. Ja. The lordes wordes
are light/ and lightē the vnderstondynge of
the simple/directige theym all wayes to be=
lese and love. wher vnto all prophecey shul=
de agre and be proporcionable/that is to sa
ye all interpretacion of scripture. for yf we
only shulde leane vnto the bare wordes the=
rof/it were nether bawfull for me to call my
father/father/ nor yet to grete eny manne in
the waye/ nor to weare shewes on my fete.
ad soche wother many mo. We must ther
fore leane vnto the livynge sprete / and not
vnto the ded letter . and marke wele in oure
mynde that what soever the lorde other spa=
ke or did/was all for oure spreruall comfor=
te/which thyng only depēdeth of hym. Th=
is well pondered/we canē never greisly sw=
arve from the trueth. as longe as we decla=
re these so playne wordes/with soche wot=
her lyke maner of sentences/pertayninge to
one meanynge of the sprete. Wherfore lett
vs evermore with an evidēt ad playne sens

d iij

ij. Pet. i

ma. xxiij

Luce. x

mar. x

ij. cor. iij

sence/ expowne and declare another which
is derfer and herder. as longe as they pre
tende but one thyng or meanynge. and so
vnderstonde all thynges after the mynde ad
meanige of the speaker of theym. So. Wh=
at frute the receavest thou by these wordes?
Ja. It bryngeth to my remembraunce the
mercifullnes of god my father / graunted
and geven vnto me / through the sacrifyce
made of Christis boddy and bloude on the
crosse / for oure redempcion / once for ever.
which thyng the ofstener that I call to rem=
embraunce / the more fervently it is by the=
se wordes / renewed / quickened / and stren=
ghed / in my herte. In somoch that I suer=
ly beleve and knowe that Christ with all th=
at he canne do / is myne. Not that he therfo=
re shulde be breade / or els hidden other vn=
der brede or wyne. but because I doute not /
that he once hath suffered death for me. who
se maner was ever woit to declar spretuall
thyng by co:porall tofes / ordrynge hym fil
se all ways after soche a finde ad playne wy
se / that oure dull ad rude capacite the bet=
ter therby myght sele ad perceve his mynde
ad purpose. as apereth where as he had blo
Joan. xx we on his disciples / he sayde / receave ye the
wholy gost. this blowige was not the wh =

oly gost. fo: he was nether theri/no: yet th=
eronder. but yet the disciples thoro:we their
belefe receaved hym inuisibly into their her
tes eve as we do christ^s body vnd the signe
or token of bred and wyne / though he nether
be in no: yet vnd theym . This bred entreth
into the body / but the boddy of Christ thoro
we the operacion of the wholy gost / cometh
by the worde of god into the herte . fo: the
outwarde worde is only a sounde or a voy=
ce / betokenyng that inwarde worde wher
by god through his sprete speketh in the he=
rtes of his belevynge children. were as they
represent vnto the children of vnbelefe but a
voyd thyng or a vayne voyce. These sacre=
ment^s and signes therfo: betokē the body of ch
rist spretually there to be present . whō they
which are graste in belefe only receave . and
after this maner spretually eatige hym / they
live evermore. Son. Ye but Paul sayeth/
whosoever shall eate of this bred / and drinke
this cuppe vnworthly / shall be giltly of the bo
dy and bloudde of the lorde. and howe can he
be giltly of that thyng / which after thy say=
inge is not theare present? Ja. Take never
one pece of scripture here / and a nother gobb
et there. but marke well what precedeth / and
what foloweth / and thou shalt perceve that

Joan. vi

i. Cor. xi

Paul calleth theim vnworthy eaters/which
 misused this supper/eatynge and drynfyn=
 ge dronken/where as wother hongered ad
 thirsted. by reason where of/ the charite / of
 wother which were called brethre/was br=
 ofe / there as it shulde have bene vndefiled.
 because that the lord^s breade which they th=
 us ought to have broken in seruent love ad
 charite wone with another/for a rememb=
 1. Cor. xij aunce of the incomparable love of Christis
 death and passion/reherewith they were vn=
 yed and fnet to gether/ was after this wy=
 se institute and used to be devided and rece=
 aued/but for a witnes or testimoiall/as they
 did eate of one breade/evē so to be all mem=
 bers of one boddy. But paule evidētly enfor=
 med of the contrary amonge the Corinthe=
 1. Cor. xj ans (whome he calleth slowe bellies/and se
 Phil. iij fers alonly of theym selves in all ydelnes ad
 superfluite / after the maner of oure newe
 godd^s nowe a daies/which with their faul=
 ce interpretation of these so: sayde Christis
 wordes/so blynde mennes soules/and der=
 fen their vnderstandynge / that therby they
 have so gotten their hedde vnder their gird
 les/that they suppose theym selves neither to
 have eyes to se/eaers to heare / no: tōges to
 speke. But evē as they saye so must they do.

as they orden / that must they afferme to be
goode. and that they do / that are they const=
rayned to alowe. Insomuche that the silly
soules are now brought into soche a bele=
fe / that they suppose the prestes to have tho=
rowe these wordes power to make their lo=
de of a pece of breade. And that it is suffici=
ent for the clensynge of their consciences / yf
a mortall man / be he never so vngodly wic=
ked or vnrightous / once a daye eate this fa=
ulce ydole and sayned god / ymagened of bre=
ade. Wherby they are brought into all thr=
auldom / aduersite / and captivite. Insom=
che that yf a pover manne / or womane / ha=
ve for theym and their children but one loa=
fe of brede / or one chese / soche a pilled mar=
chaunt / which at home liveth in all aboun=
daunce and ydlenes / must have it at his plea=
sure and commaundment agaynst all cha=
rite / and concorde of love) for their breakyn=
ge of this godly institution of love nameth
theym vnthwothy eaters and drynkers of
the lordis supper / and guilty of the boddy and
blondde of Christ. So. Is not the breade
the which we breake partakynge of Chri=
stis boddy? Ja. Yes. So. Howe canne th=
at be excepte we eate each one of it? fath.
Marke wele what paul sayeth in another 1. Cor. ix

place also . Are not they whiche eate of the
1. Cor. x sacrifice parte takers of the aulter? Yet is there none of theym / that corporally do eate in the sacryfice eny gobbet of the aulter . But they are parte takers of the aulter whiche be longe vnto the exteriall offeryngr or sacrificce there of. Eue so are they part takers of the boddy of Christ which eate of one breade together in the vnite ad love leste vnto theym by Christ. and are counted / ad iudged to be
mat. xiii of one company / and churche / whether they be gode or eyle vntill the tyme of harvest come. After the same maner they are parte takers
1. Cor. x of devils which eate of thynges offered vnto ydols / and yett eate they no devils. Therfore dere sonne se thou strengthe thy faythe with a continuall remembraunce of Christis passion. And stryve with no man ne disputynge of eny soche matters. For the congregacion of Christen men are not wont to vse soche vayne disputacions. But vn
1. Cor. xi to theym / whome thou seest diligently enquire for the knoweledge / of the trueth / geve a swete and lovely answer of thy belefe. And loke that thou diligently evermore laboure to sefe Christ / wheare as hesitteth on
ma. xxvi the ryght honde of godde his father . That
Luc. xxi is in a spretuall / and in an incomprehen-

ble beyng and power of god the father.
 Which through his sprete continually is in
 vs / worke in oure hert hate agaynst evill/
 and desyre and love towarde goodenes.
 Soñe. God geve me grace so for to do.
 and accordyng to thy doctryne / I will vse
 bothe sacramentes and also their sacramen
 tall tokens. For nowe am I well assuered/
 that there is none exteriorall thyng of eny eff
 ecte where as the sprete inwardly worke
 not in the hert. I requyre the furthermore/
 what thynkest thou / when thou remembrest
 that Christ shall come to geve iudgement?
 I say. Truly that at that daye angels / men /
 and devles / muste apere before the trone of
 the maieste of the sonne of god **I E S V S**
 Christ. vnto whō is reserved all power and
 iudgemēt wherwith in that howre he shall
 (in the twynelyng of an eye) condempne
 bothe bodyes and also soules of theym wh
 ich here in this lyfe have not had a trewe be
 lefe / and frutes there vnto agreable / so fyre
 everlastyng / and contrary wyse admitt the
 children of belefe to ioye eternall. Wherfor
 in the meane whyle I ought to praye with
 oute ceasyng vnto my lorde Christ / that it
 maye please his bounteous goodnes to ad
 mitt me vnto the nombre of his chosen /

Mat.

xxviii

Luc. xxi

Joan. v

mat. xxv

ad to present me vnto his father / perfect ad
 Ephe. iij whith outen sport/praye for me / and to re=
 newe me in the sprete accordynge to the ne
 we manie which after a godly wyse is shap
 en/ in rightousnes and trewe holines . For
 Ma. xrv with oute his ayde / I lose bothe oyle and la
 boure. and for this cause I crye vnto god al
 mighty for grace and marcy in his soñes na
 me. So. What foloweth in thy belese? fa.
 I beleve also in the holy goost. So. What
 is that to saye? fa. That it is vnpossible for
 me thoroowe myne owne workes to obtayne
 other Christ or his promeses. For the natu=
 rall manie perceapeth not the thynges of the
 sprete of god . Wherfore the father pulleth
 and calleth me vnto hym thoroowe his spre
 te. which in Christ quickeneth/ and maketh
 me bothe holy and spretuall / and teacheth
 I. Cor. ij me all thynges. Insomuche that of my silfe/
 I wote neare howe nor what I shulde pr=
 aye. He prayeth for me/reneweth me/lead=
 eth and compelleth me wother wyse to do /
 then my flesskely mynde or desyre inclyneth
 me vnto. He assuereth me of mercy/and se=
 alet me vnto the daye of deliveraunce. This
 article putteth backe all falce hope and trust
 in my silfe/ad of myne owne workes . Wh=
 ich are evermore evill/ and withoute sprete.

And therefore beleve I in the holy gost/ and
not in myne owne myght annd possibilitie.
So. What distinction makest thou in the
godhed: that is/ bitwene the father / sonne/
and holy gost: fa. God / his worde / and
his sprete/ are but one. and thus to beleve is
sufficient / with outen eny further enquiry
rañce. for the searcher of the maieste of god/
shalbe overthrowne from glory. It is suffi-
cient for me that I knowe that my lorde god
is one god. and that he through his eternall
worde/ which was with hym in the begyn-
nyng made all thynges. and with his spr-
ete continueth in all creatures/ ordereth and
preserveth theym in their beinge. And that
his sprete/power/ and gyfte is in vs/ which
stereth the belevers/ awaketh/ dryveth/ and
leadeth theym agaynst all flesshely lustes ad
desyres. Wherfore he that neither feleth nor
beleveth this sprete in his herte/ surely hath
but a ded belefe / which alonly clyncketh on
the tippe of his tonge / beyng not roted in
his herte. For he verely beleveth in the holy
gost which knoweth that fayth/hoape/and
charite/ are the gystes of god/ and that abo-
ve the nature and capacite of manne. I fur-
thermore beleve in an wholy christen chur-
che. So. What maner a churche is this?

Deu. vi

Joan. i

Fayth. It is a company gaddered or assent-
bled together of true and faythfull christen
people. which as members of one body (by
the operacion of the wholy gost) are fasten-
ed in one hed Christ Jesus their lorde. of
whom they receave the moysteoure of belefe
and goodde workes which causeth theym ex-
terially to vse the worde of god/his baptem/
and his last supper / as tokens materiall of
thynges most godly and spretuall. Which
churche generally taken/cōprehendeth not
only those whiche nowe lyve and beleve/w-
ith theym which here after shall beleve. but
also as many as are departed oute of this ly
fe/and rest in the fayth of Abraham. of the
Colo. i which whole nombre Christ is hed. That is
to saye/of the whole body of his churche ma-
de/bilt/ and edysied / of belevers. whome
Eph. iij Paul diligētly exhorteth to kepe the vnite of
the sprete in the bonde of peace. and to be
one body/and one sprete/ evē as they are cal-
led in one hoape of their vocation sayinge
moreover vnto theym / let there be but one
lorde/one faythe/one baptem/one god and fa-
ther of all. which is above all / thorowe all/
and in vs all. To whome be glory for ever
more amen. Son. Thou saydst befo-
re that no manē shulde praye to sainctes. and

here thou sayest that they are of the compa-
ny of this Christen churche. Wherfore doubt
lesse they praye for vs / and healde vs weake
members / with their continuall intercessiō
to god. *Ja.* With outen fayle / they nowe li-
vyng in god / affectioussly desyre the welth
and saluaciō of all goddis chosen . yet have
I no cōmaundment of god eny soche inter-
cessiō to desyre. But he sheweth to me thr-
ough his godly worde every where / that my
health and cōforte stōdeth i the praier and inter-
cessiō of oure only mediator Christ Jesus. *Mat. xj*
So. Wherfore desyred Paul the prayers
of them which wer alive? *Ja.* That thro-
ugh many / the glory of god myght be forth-
red. the ded / we shulde cōmitt to god / i whō
they rest. *So.* Go to the. Yf Christ be the
hed of this Churche / his churche must be in-
uisible / as he is in a celestially and spretuall
beyng / vnpossible to be aprehēded or sene
with eny corporall eyes. *Ja.* Eue so is it and
therfore beleve I the wholy Christē churche.
So. For what cause callest thou Christ an
hed? *Ja.* Because that as by the reasō of the *Ro. xij*
hedd all goodnes cōmeth vnto the boddy / e- *i. Cor. xij*
uē so by hym / his members receave of god *Eph. iij*
almighty mercy / and also the holy gost to go-
verne and to worcke in them all that go =

ode is. So: Wheare is this churche? here
at Rome/or at Constantinoble? fa. There
as are christen belevrs. though that the da
ye of mañe no where canñe shewe it for a cer
taine/yet must we beleve this churche to be
in dede. for as many as beleve / and hertely
desyre godlines/ are mēbers there of. And
therfore can she not be subdued to no po
wer temporall. But god the father hath ord
ened oure lo:de Jesus Christ only to be her
hed/ruler/and Rynge. So: Are synners al
so of this churche? fa. Ye some of theym.
namely that are called with an holy callige.
not after their dedes. But for the purpose
and grace of hym that called theym. which
q. Tim. i grace was geven unto theym thoro we Chri
ist Jesus before the worlde Was. Soche
pertayne vnto the body of Christis churche.
No man can pull theym from. hym for his
hevenly father which hath geven theym vn
to hym is above all. and hath predestinate
Joā. xv theym to be his heyres / accordige to his o
wne purpose / whiche worketh all thynges
after his owne will. that they shulde be vn
Ephe. i to the prayse of his glory/which before hoaa
ped in Christ. wherby they were clensed in
Apo. vii the bloude of the lābe. But as many as are
xv. xxi. not chosen before/and called ther vnto / shy=

ne they never so fayre outwardly/ād be they
ey never so grett in reputacion of mēne / yet
are they in no wyse of the Christen compa =
ny. but remayne of theym / of whome saynce
Jhon speaketh saynge / there are many anti
christes (that is to saye falce christen men)
which are departed from vs . but they were
not of vs . fo: yf they had bene of vs / they
wolde no doute have continewed with vs.
But Paul beyng assuered to be one of this
boddy and churche / sayde with grett ioye.
There is nether tribulacion nor angwysse/
persecution nor hōgre / nakednes / ieopardy
nor yet swearde / that shalbe able to parte vs
from goddis love. ye I am sure that nether
death nor life / angell / rule nor power / neth =
er eny wother creature shalbe able to depar
te vs from goddis love which is in Christ
Jesu oure lorde. So. This can I well per
ceave. fo: Christ and his body is one thyng
wherin yf one once be grafted / in tyme re =
quyred he brīgeth forth the frute there of.
where none hypocrysy / nor outwarde dissi
mulacion can healpe. So. What is the po
wer ād authorite of this churche? fa. Paul
declareth sayinge. The lorde hath geven me
power to edysy / and not to destroye. which
thyng perteyneth to each one of the mem

1. Joā. 4

Ro. viij

ma. xxiij

q. co. xij

bers of this boddy / seynge that all thynges
ought to be done for the edificaciō of the cō
gracion / and not to the destruccion . vnto the
which enter all spretuall gystes lyk wyse sh =
ulde be vsed and ministred amonge theym.

1. Cor. xij

Son. Have they whom menē call lordes
of the spretualte none wother power? fa.
Judge in thyne herte whether they be mem
bers of this body o: not . Yf they were / they
shulde also be ministers of the congregaci =
on / and fulfill the office of a trewe shephear
de . and nether soffre theym selues to be cal =
led lordes o: masters . no: yet their shepe to
be devoured of wolves / but rather after

1. Cor. iij

Christis example put their owne bodies in
ieoperdy for theym . Son. They make men
fore astunnyed with their coursse and excō =
municacion . fa. The excōmunicacion of

Joan. x

Christis congregaciō / is an acte of gret ch =
arite / and brotherly love . Wherby wother
shulde refrayne theym silves frō the life and
learnynge of hym which is acoursed or ex =
communicate . ordered to the entent that ther
by the wicked myght the better come to the
knowledge of hym sylfe . and at the last con =
founded and ashamed of his owne offence
and misdede before his brethren / confesse
hym sylfe to be as an infecte / and rotten mē =

bre/worthy to be reiecte from the whole bo-
 dy. and so with amendment desire helpe ad
 foryevenes of Christ and his Holy compa-
 ny. So. Is this excomunicacion nedfull
 vnto the churche of Christ? *Ja.* Ye iurely/
 that christen men cannot be without it. For
 herby prove they all thynges / and kepe that
 gode is / and beleve not every sprete / but pro-
 ve theym whether they are off god or not.
 And herby syngulerly beware of faulce lear-
 nyng^r. and so exchewe all faulce and disce-
 atfull delusions of the wicked. So. The ri-
 ght coursse or excomunicacion as they saye
 canot be / except it be declared in the polpet.
Ja. Loke howe moche the more a mane per-
 ceaverth another to syne / or to do agaynst fa-
 yth and charite / so moche the more he must
 consyder that he is acoursed of god / and the
 diligentlyer ought he to exchewe ad flye his
 company. Excepte that for the amendment
 of hym which hath offeded / his copany we
 re nedfull / ad no mane therby offeded. But
 be cause every man of the congregacio hath
 not the gyft to iudge spretes / I holde hym
 for an hethē / ad acoursed / which hereth not
 the admonicio of the churche. and that with-
 draweth not hyme silse frome all soche / lest
 he geve vnto his owne frailnes an occasion

1. Co. .v

1. tesa. v

1. 3o. iij

mat. vj

Titu. iij

1. Co. .v. 1

Ephe. vi

1. Tes. iij

ij. Ti. iij

Tit. iij to faule. for of god are acoursed and exco-
1. Cor. v municate/all covetous people / who:mon-
gers/droffards / and all soche as name theym
selves christen. and by the reason of their mi-
schevous livynge cause the name of god/and
his glorious gospell evill to be spoken of. and
for this cause ought I to seperate my selfe
fro theym. lett wother in the meane whyle
iudge theym acordynge to merci. flye/or so-
1. Jo. iij ffre theym. for he withouten sayle which de-
nyeth that Christ is come in the flesshe/or els
he (what ever he be) that through the wo:rk
of derkenes is a stomblyng blocke to the
whole company/openly (of whose amend-
ment yf their be no hoape) before theym all
ought to be exco:municate/ that is to saye ex-
pulsed out of the congregacion. wherein we
ought to take gode hede/that we do it of pu-
re love withouten malice. and that we pub-
blisse not oure brothers vnknowne defaul-
tes to his defamaciō vndiscretly. lest we be-
gynne a newe tyranny/pharisaicall hypocry-
sy/or discorde vnder the coloure of exco:mu-
nicacion. for then shulde it prepare a redy
waye to destroye bothe the gospell and also
all christen liberte. Wherfore Paul almost
Ro. xvi every wheare teacheth vs to flye falce doctri-
1. Ti. iij nes/and bryngers vp of newe sectes solo-

wige Christ his master/ which in the .xviij.
c. of. S. Mathew/ enformeth the members
of his church after what maner they shal
de be have theym selves with soche . conclu
dyng / that yf there be amonge theym eny
that will not heare the right admonicion of
the congregaciō/ he which knoweth it / ou=

ght to take hym as an hethen / and as a pu=

blican. and therfore Christ sayth / let hym be

vnto the as an open synner. He sayth not/vn

to the hole church. Flye thou hym with cō=

passiō/ and lett the congregacion do that th=

yng which acordynge to love and charite/
is cōformable vnto the doctryn of their hed.
Son. Byndeth this coursse the soule also?
Ja. It is not ordered to destroy/ but rather
to edify the congregaciō with all. So. Wh
erfore then sayth the lorde / what soever ye
bynde on erthe / it shal be bounde in heven?

Ja. The power of byndynge/ in christis ch=

urche or congregacion / is alonly with the
worde of god/ declared in the lawe and po=

phett^r (which is the keyes of the kyngdom
of god/ to shitt and to open with all) many=
festly to pupblisse and shewe a synner / yf
he repent and beleve the promyses of god th
rough Christ ad his gospell / to be delivered
from the coursse of the lawe/ and consequēt

ma. xviij

ma. xviij

1. Cor. v

ly to be losed out of the bondes of death and
captivite of hell. Contrary wyse/ yf he go ab
oute to iustify hym selfe/ and to repute any cr
eature nedfull/ or of more value/ for his sal
uacion/ then is the bloudd of Christ/ with
this goddis worde strayghly/ to condemp
ne and declare hym to be the chylde of dam
pnacion/ and presoner of hell. For by this me
anes is a mane/ knowne other to be of Chri
stis members/ and parte taker of his kyngd
om or not. Son. I perceave nowe that for
this intent Paul openly did excommunicate
hym which amonge the Corinthyans kep
te his mother clawe. Sa. He which open
ly synneth/ openly ought to be corrected. Ye
and yf he will not mefly soffre their correcci
on/ before all men to be declared as an infect
schepe and rotten member/ with this coursse
worthy to be cutt from the boddy of christen
men. after that (as longe as he continueth
in his maliciousnes) never to eate of the lor
des bred/ nor yet to dri fe of his cuppe with
the cōgregaciō. Notwith stōdige where as
he shulde nede ayde or socoure/ in any thige
cōcernige neghbourhode/ we are bounde by
the cōmaundemēt of charite to do oure best
for hym. and by all meanes possible to seke ho
we to wyne hym agayne. So. Christē men

then of duty are bounde to warne and adma-
nyshe one another / and to flye theym whiche
are sclaunderous vnto the name of Christ/as
farre forth as they know it/and thike it for the
amēdmēt of hym which is faulē. But nowe
I wolde thou declaredst to me/what profite
these outward signs/which men call sac-
ramētall/bringe to the cōgregaciō/ seige that
it only cōsisteth in Christ/and is fre frō all out-
warde elemētes of this worlde. Ja. Christē
mē vse theym as they are ī dede/for tokēs of
spetiuall thynges/and that to further dedes
of love and charite bitwene theym selues / and
vnto all mē . And be cause they knowe that
they live only by faythe/ they fyrst vse the sig-
ne or token there of / that is to saye baptem /
for the augmentaciō and encrease ther of. As
thus. Loke evē as one which of a gret mā-
ne is receaved vnto his service/as yet is not
knowne nor declared vnto woiher of that
māns housholde to be one of their cōpany or
felisshippe till that he have on his badgē or li-
verey. Evē so though that a mā be of the sed
of abraā/and housse of Israel borne of chustē
father an mother/yet is he not manifestly de-
clared to be of Christis housse and congre-
gaciō till that he openly be clothed with the
garment of baptem/which is nothyng but

a signe or token declarynge hym to be of Christis flocke and nombre/ makynge hym before god/ neither better nor worſſe. but betokeneth the baptē of Christ/ which in the spryte and fyre purifieth māns conscience from synne / and geueth trewe rightousnes to as many as thorowe this baptem exteriorall haue put on the lorde Iesus Christ spretually. For it is the maner of wholy scripture comēly to take signes and figures for thynges by theym represented. as the baptem of water/ for Christis baptem. And therfore Paul nameth it a bathe of the newe byrth / and a putting on of Christ. Son. What are they which shulde be baptised? Ia. All they whoe by the rule of charite (which beleueth and hopeth all thynges vntill that the contrary manifestly apere) we maye suppose to partayne vnto the promeses of the lorde. For whomsoeuer god accordynge to the purpose of his eleccion wittereth safe to ascrybe vnto the flocke of his electe / hym ought we with this signe of baptem to knowlege for oure brother / and felowe of one vocacion. So. But howe canne mañe knowe whether he be electe of god or no? Ia. Surely by the frutes of his herte. and specialli yf they be grownded in brotherly love and charite/as Chri-

Titū. iij

Mat. viij

ist sayth hym silse in the. xiiij. c. of. S. Ihon.
Sonne. What hoape hast thou then of lit-
ell babes / which nether are able to confesse
their belefe / nor yett to brynge forth the fru-
tes of love: are they belögyng to this chur-
che / and pertaynyng to the promes of mer-
cy / or not: fa. Loke as Abraams childrē we-
re not excluded from the comnaunt made
bitwene hym and the sed of Israhel / no mo-
re are oure children / beyng in dedde the tr-
ue posterite of Abraham (havyng also vn-
to theym specially the promes of mercy
promesed) excluded from it. wherfore we be-
leue theym to be members of Christis body /
vntil that they come to age and shewe the
contrary in their livyng. and declare by the
workes of dercknes theym selves to flye / and
to hate the lyght. for this cause Christ wol-
de and cōmaunded children to be brought
vnto hym / blyssed theym / and sayde / vnto so
che belongeth the kyngdom of heven. Oure
baptem is no better then Christis blissyng.
for as moche then as Christ declared theim
(thus doynge) to be parte takers of his fat-
hers promes / we also ought to hoape that
the kyngdō of heven belögeth vnto theym.
Wherfore we receave theym vnto the cong-
regacion of Christis church with this out-

Ge. xvij

Rom. ix

Joan. i

Exo. xiiij warde token of baptem. Lyke as oure forefathers did their child:en with their circumcision in the lawe. So. I wolde gladly heare one precepte or cōmaundment geuen in scripture/that we shulde baptise theym/ as the lawe compelleth to circumcise mens childre

Ex. xxiij the eyght daye of their birthe. **Ja.** We have nowe obtayned the daye sprynge/delivered

1. Cor. x by christ oute of the cloude (wherin they were andred blynsfolded with the vayle of the lawe and ceremonies) and walke in the cleare lyght of the newe lawe/that is to saye the bōde of love/which is in the herte/and consisteth in none outwarde ceremony. wherfore we have no nother cōmaundemēt geue vnto vs / sayynge alonly this which directeth every member of Christis boddy in this congregacion to do all thynges to the honoure of god for the well and proffet of oure neyghboure/and that wyth a gode mynde/and a fervent love. where as our fore fathers did all thynges by constraynte and geueous compulsion vnder a shaddowe. for the cō-

1. Cor. x maundment of love sett a syde / all thynges are fre for vs / and we bounde vnto nothinge. **Sonne** Why/dost not the lorde cō-

mat. ul. maunde baptem/when he sayth Go and teache all naciōs baptisynge theym in the na =

me of the father/and the sonne/and the holy
goster? Father. Yf thou well vnderstonde
what before is rehearsed/thou shalt evident
ly se by this texte / after what manner he tau
ght his disciples to brige theym which la
ye in darckenes into the light of trueth. and
after they once hadde knoweledge there of /
by this baptem to admitt theym vnto the co
pany of Christis housholde/ ad so openly de
clare theym to be losed from the bondes of
derckenes / and to be grafted in the light of
the gospell of god. Wherfore they after this
maner toke the gentyles for Israel as wele
as the Jewes. Therfore he neither here with
forbod/no: yet comaunded baptē. but with so
awe wordes declared/howe they shulde be
gynne to preache the worde of god amonge
the hethen. Son. I se well then that this
is the maner whiche Christ wolde that his
disciples/and all wother shulde have whe
re as they declare the glad tydynges of Ch
ristis blondde. For no manne wolde soffre
hym silfe and his children to be baptised in
Christis name / excepte he fyrst wist what
Christ were. Wherfore preachynge necessa
rily muste preceede. But what sayst thou vn
to oure baptem / which of so longe a season
hus hath bene kepte after one fassion/and

Rom. ix

1. Cor. x

maner? *Ja.* Many thynges in the begynnyng of Christis churche were vsed and obserued / whiche we are nothyng bounde to kepe / as pertaynyng to outwarde thynges / whiche we ought to comitt vnto the arbitrement of charite / whiche indgeth and commaundeth not only thynges necessary to be done / but also ordeneth a tyme wherin all thynges to oure neighbours comfort shulde be other obserued or els ministred . whiche wother wyse cannot bynde vs. *So.* What prayleth baptem vnto babes? *Ja.* It bryngeth to oure remembraunce the promyses of the grett goodnes and mercy of god. wherby he declareth hi selfe to be oure mercifull father. And for this cause are the children committed vnto their elders / and churche. whiche are bounde to norisse and brynge theym vp / as membres consecrate on ly vnto the glory of god. wherby the children shall have grett occasion to live honestly and in the feare of god / and elders obedience. For once perceauyng theym selves through the tender mercy of Christ to be pulde out of the wilde olyve tre / and to be graft in the naturall olyve tre / they shall agret deale the feruenter endeuor theym selves every where to brynge forth the frute acceptable to

Rom. x

god/and pleasaunt to manne. and meklier
heare their elders admonishment/ and cor
reccion / when they saye / dere chylde thou
arte christened/and offered vp vnto the lor
de/remember therfore that thou arte accom
pted of the nombre of goddis chosen. wher
fore se that thou leade a godly lyfe. Thus
and thus oughtest thou to do. And this
or this to flye. But yf he offende / and after
soche warnynge and admonishment there
folowe none amendment. then ought he to
be separate and excluded / by the lordis last ma. xviij
sopper from the boddy of christis churche.
So. Divers there are which saye that the
baptem of yonge babes is very noyous / ad
an occasion to many/evill to live. fa. So
what thou canst/yet shalt thou never be ab
le to satisfye soche people. Though we defer
re the baptē of a childe vntill he come to age
of discrecion (as they will have) yet is he ne
ver the better. For he beyng then never so
roted in vnbelefe/maye for a season dissem
ble a fayned belefe/and vnder soche a prete
nce/he beyng an infecte wedder/cople him
silfe among the pure flocke of Christis sh
epe / to their gret hyndraunce and trouble.
For it shulde be lausfull for no mane to denye
baptem to eny persone/ howe wicked so ev

Act. viij

er he were/ yf he once with tonge name by
me selfe a Christen manne. So. Is not this
to take the name of god in vayne / when the
baptiser sayeth/ I baptise the i the name of
fath. No. But he taketh the name of god
in vayne which wyttigly doth baptise one/
home he knoweth shall so wickedly live/ that
by the meanes of his mischevous lyfe / the
name of god cannot but be evill spoken of.
But when it is vnknowne vnto vs wheth-
er he be a shepe or a goate/ whome by baptē
we receave into the congregacion/ accor-
dyng to charite/ we ever ought to hope of the
better. As Peter did/ when he baptised Si-
mon the sorcerer/ by whome afterwarde the
name of god was gretly blamed. We lyfe
wyse offende not in admittynge soche vnto
vs vnknowyngly and thoro we love / whyles
they are yet yonge / for we knowe not what
godd^r will ad pleasure is to do with theym.
but acordynge to the ensāple of Christ must
hoape well of theym/ and iudge theym hey-
res of the promesed kyngdom. Which thyn-
ge we witnes with oure outwarde baptē.
Nevertheless when they com to discrecion/
and shewe the contrary in their dedes / we
ought nothynge to ponder this exteriorall bap-
tem/ but to exclude theym oute of oure com

pany/accordynge to Christis doctryne. Th= 1. Co. v
ough the churche of god shall never vnto t=
he daye of the lorde be withouten faulce di=
sssemblers and hypocrites/ yett shall abhomi=
nable and manifest syners be expulsed the=
re oute. which thyngc cañot be / excepte be=
fore they were admitted there vnto for righ=
tous. Sonne. Compendiously of this ma=
ter I praye the tell me the effect. Sa. I kno=
we well that a mañe ought to iudge and to
hoape the best of every manne/ till the cont= 1. Co. xij
rary playnly apere. and therfore ought we to
beleue that Christen mens children are be=
longynge vnto the bonde of mercy. Eue as Ge. xvij
were Abraams chyldren. Nowe then seyn=
ge that baptem is nothyngc but a begynnyn=
ge/o: renewsige into the cōpany of christen
men (which is fre/ from all outwarde cere=
monies) we ought to deale with theym this
tokē of oure fellisshippe. for as moche as ou
re lorde called theym vnto hym/layde his hō
des on theym/blest/and sayde to theym/ the
kyngdom of heuē belōgeth vnto soche. So.
Herby then will I abyde/that mañe cōsecr=
ateth saythfull mēs childrē vnto god/ be th=
ey never so yonge / by baptem. Wherby the
company of christis cōgregaciō is augmen=
ted / receavyngc continually newe mem =

bres in one body/wherof Christ is hed. **sa.**
Ye but marke the chese poynt. whiche is th=
at the spretuall birthe / and death of the fle=
sse remayne in the. which are signified in
this baptem. Remember that thou arte the
chylde of god / and that thy angell beholdeth
the face of god continually / that thou never
shuldest offende thy neghboure / but as far=
re as thou canst and mayst to further and
healpe theym / puttynge theym also in remē
braunce of their spretuall baptem / betoken=
ed by this outwarde signe. To geve the lyf=
wyse forther informacion / Christen men vse
the lordis last supper / for the renewynge of
1. Co. .xij their belese. and to testify theyr goode myn=
de and meke herte through love towardes
their neghbours. for the eatynge of the lo=
dis bred / and drynkynge of his cuppe / ref=
resseth their belese in Christ / and declareth
a fervēt love which we shulde have vnto th=
eym of the housse of god / wherwith we are
knēt as members of one body to gether. for
we thyncke / beleve / and saye / Swete lorde /
we thāke the that thou hast offered vppe on
the crosse thy boddy / ād bloude / for oure re
dēpcion. which thyng / gode lorde / as thou
cōmaundedst / we here with bred and wy=
ne afferme and testify to be done in dede for

the remission of oure synnes. And thus spir-
tually eate we thy boddy/ and dryncke thy ble-
oudde. Which comfortable and very necess-
ary remembraunce/ renewed with the wor-
de of god/by bred and wyne/ is the foode of
oure soules vnto lyfe everlastyng / wherby
we are strengthened/and made apte vnto all
goodnes. So. Why/strengthen the sa-
crament the consciences of men? Sa. Not
of theym selves. but the remembraunce wh-
iche cometh by theym/through the holy gost
refresseth/strengtheneth/ and stablisseth in
vs belefe and also love. For in breakyng of
bred to gether we knowlege oure selves to
be members of Christ with as many as love
hyme/and offer oure selves all ways in one
hope to the heape and comforte of oure bre-
thren/as one bred and one body. And bec-
ause the Corinthyans vsed this thyng af-
ter an vnright maner/Paul did reprehende
theym. For when they shulde have renewed
the bonde made with Christ and their bret-
hren / they had theyr seuerall bankett^r over-
cloyinge theym selves with meate and dryn-
cke/where as their poure brethren for nede
suffered grett honger and penury. So. Af-
ter what maner shulde a manne then wor-
shely ordre hym there vnto? Sa. Paul did

1. Cor. x

1. Cor. xi

bres in one body/wherof Christ is hed. fa.
Ye but marke the chese poynt. whiche is th=
at the spretuall birthe / and death of the fle=
sshe remayne in the. which are signified in
this baptem. Remember that thou arte the
chylde of god/and that thy angell beholderth
the face of god continually/ that thou never
shuldest offende thy neghboure/but as far=
re as thou canst and mayst to further and
healpe theym/ puttyng theym also in remē
braunce of thair spretuall baptem/betoken=
ed by this outwarde signe. To geve the lyk=
wyse forther informacion/Christen men vse
the lordis last supper/ for the renewynge of
1.Co.:xij their belese.and to testify theyr goode myn=
de and meke herre through love towarde
their neghbours. for the eatynge of the lo=
dis bred/and drynkynge of his cuppe / ref=
resseth their belese in Christ/ and declareth
a fervēt love which we shulde have vnto th=
eym of the housse of god / wherwith we are
knēt as members of one body to gether. for
we thyncke/beleve/and saye / Swete lorde/
we thāke the that thou hast offered vppe on
the crosse thy boddy/ād blondde/ for oure re
dēpcion. which thyng/gode lorde/as thou
cōmaundedst / we here with bred and wy=
ne afferme and testify to be done in dede for

the remission of oure synes. And thus spir-
tually eate we thy boddy/ and dryncke thy ble-
oudde. Which comfortable and very necess-
ary remembraunce/ renewed with the wor-
de of god/ by bred and wyne/ is the foode of
oure soules vnto lyfe everlastinge / wherby
we are strengthened/ and made apte vnto all
goodnes. So. Why/ strengthen then the sa-
crament the consciences of men? *sa.* Not
of theym selves. but the remembraunce wh-
iche cometh by theym/ through the holy gost
refresseth / strengtheneth / and stablisseth in
vs belefe and also love. For in breafyng of
bred to gether we knowlege oure selves to
be members of Christ with as many as love
hyme/ and offer oure selves all ways in one
hope to the heape and comforte of oure bre-
thren/ as one bred and one body. And bec-
ause the Corinthyans vsed this thyng af-
ter an vnright maner/ Paul did reprehende
theym. For when they shulde have renewed
the bonde made with Christ and their bret-
hren / they had theyr seuerall bankett^r over-
cloyinge theym selves with meate and dryn-
cke/ where as their poure brethren for nede
suffered grett hunger and penury. So. Af-
ter what maner shulde a manne then wor-
thely ordre hym there vnto? *sa.* Paul did

1. Cor. x

1. Cor. xi

1. Cor. xi

biddeth hym examē hym selfe / searchynge
and gropynge in his owne conscience / and
herte / whether he doute / or stedfastly beleve /
that the lord also for him hath offered vppe
his body and bloudde . and that therby he is
become with all christen men / a member of
his body / theym to serve and obey . and to de
spyse no : hate no manne . And where as he
feleth this belefe or love to be feble or faine /
stedfastly to call vnto god for ayde / strengthe
and socoure / throughe his shed Christ . So .
Is he then worthy of the lordis bred ? I saye .
Ye / for he desyreth to be knet vnto Christ and
his members with all love and service . He
knoweth surely / and thanketh the lord for
the offerynge vppe of his body and bloudde
on the crosse to god his father almyghy
for his sake . For he that indifferently eateth and
drynketh at this meale as he doth at woth
er / with outen eny thankfull remembraunce
of Christis death and passion / for a very
trueth he eateth / and receaveth his owne dā
pnacion / be cause he considereth nott wh
erfore that meale was institute and ordened .
Nor yet maketh difference bitwene the mē
bers of the lordis boddy (there gaddered to
gether in the vnite of love and thacke gevyng
ge) and wother materiall meate and dryn =

che. Mañe here ought to have a respecte to
the body of Christ/ād to cōsider howe dere a
thige it is to be by the manes of his body ād
blond incorporate with hym. And lyf wyse
with a stedfast belefe shewe the silfe same th
ige to his brethrē / which there with one ass
ēt (for as moche as they are lyke mēbres) ge
ve thātk to god their father for the tēder mer
cy ād fidnes receved throwe christ their lo:
de. So. I se well thē / that all that do not is
is / are but hipocrit. ād dessēble that thige in
outward fode / which is not in their herte ro
ted by faythe ād love. ād so cannot but bothe
despyse their brethrē / ād sett the pryce of Ch
ristis precions blondde at nought. Ja. It
foloweth also dere soñe / that to remēber Ch
ristis passion / declare his deathe / ād to examē
his owne cōsciēce / whether he (as is be fore
sayde) worthely eate ād dricke at this meale /
with due differēce makige of christ body or
not / is a sprenall memory howe that i Ch
rist we all are one body. And that only by
the redēpciō / satisfaccion / ād sāctifyinge / ge
vē to vs through the aspercion of his most
precious blondde we are instifyed ād not by
oure gonde dedes / merit / or deservig. For
this cause was this last meale o:dened by the
lord / as apereth i the gospell of. S. Jhō. ād

Rom. iij
Gal. ij

1. Cor. xxi. in Paulis pistle to the Corrinthians. which
xi. xij. from the begynnyng to the ende sownde no
thyng but sayth and thankes gevyng to
the lorde/and love to oure brethren. And th
erfore ought we none wotherwyse to vnder
stonde theym. Wherfore with theym that de
spyse this Christis remembraunce/ and per
sever in the woices of darcknes (as are/dis
onckardes/who: mongers/and soche wot
her/ descrybed in the fyst chapter of the fyst
pistle to the Corinthisians / and in the fyst of
the Ephesians) loke thoue in no wyse ke
pe cōpany. and that thou breake not the lo:
dis bred with theym. But at all times se th
ou fervently in Christis name desyre of god
thy father to grownde the in trewe love and
perfett belefe. and to graunt the / the trewe
vnderstōdyng of his godly worde ad will.
So: the kyngdom of god stondesth nether in
outwarde thyng^r / nor in trāsitory wordes
but only in the power of god. Though thou
never so gretly beleve/excepte it live i thy be
rt/it is before god of none effecte . Further
to procede in oure fyst purpose/ An holy cō
pany of sayntes. Son. What is that to sa
ye. fa. Here with I knowledege as many
as are parte takers with vs of this exteriorl
baptem/and Christis super(yf they with pu

re saythe ad charite declare theym selves as
 members of Christis body) to be saintes/ ad
 amōge theym selves to have all thynges cō=
 men. Son. What are they which are not
 of this commenalte? Ja. As many as co = **Joan. x**
 me not therinto throwe Christ. as are all Je
 wes/ hethen/ heretikes/ and open synners/
 which ymagen another maner of belese ad
 livige after their owne fantasy. Whom we
 diligently ought to flye as authours/ ad br=
 yngers vppe of sectes/ ad inventours of ne
 we learnyng/ and gevers more occasiō. vn
 to stryfe/ thē to mayntayne peace and unite.
 Wherfore we ought more to embrace th=
 ynges grownded in scripture/ and aproved
 by the company of saintes/ then presomte=
 ously to geve credēce / or to approve eny str=
 awnge/ or newe fangled learnyng. And for
 this purpose shulde none of Christis cong=
 regacion be agreved to bestowe the gistes
 geven vnto theym for the welth and profit
 of their even christen. For loke as one mem = **1. Co. xij**
 ber of the body is ayde and healde vnto the
 whoale / evē so ought eache one of vs to be
 vnto oure brethren. It shulde also be no mo
 re discomfort/ nor tedious vnto vs to se ou
 re weake members (that is to saye vnstable
 brethren) then the excellent/ endewed with

the nobeler gyftes / for the welthe of the hole
Rom. iiij body. but with cōpassion rather suffer with
theym / and heale to beare their burthens.
and not (lift vp in oure owne mynde) pref-
erre oure selues / and iudge wother. but remē-
ber that we all are one in Christ Jesu. And
Rom. xij that we live not for oure selues / but for the
i. Co. xij welth and comfote of oure brethre / by that
Eph. iiij meanes to wynne many vnto Christ. Mar-
cke this poynt well deare chylde. for hence
spryngeth / that all prayer / and goode worke /
of hole christendom / cometh to the ayde / so-
coure / and comfote of each one of Christis
members. And therfore do they agaynst the
hole company of saynctes / which sell their
goode workes / make fraternitees / and foun-
de channtreis or perpetuiteis / for theym sel-
ues / or their frendes. Sonne. Why sayest
thowe I beleve the remission of synes? fa.
These wordes declare that we whiche are
pertaynyng vnto this holy company / thro-
ugh belese obtayne remission of those synes
which we dayly comitt through fraylnes of
oure flesshe. So. Wherfore serueth then the
Popes pardons? fa. for payne procured
and deserved for synne. Which god requyr-
eth of vs after he hath foryeuen oure synes.
So. Why doth god reserve eny soche pay-

ne vnto hymie? **fa.** Oure newe goddes sa-
ye so. But yet is it contrary. God chasten-
neth his with many tribulaciōs / and diuers
maners of afflictions / to make theym kno-
we theym selves. and so to exercyse theym sel-
ues i mefnes. Which thynges neither lye in
mannes will nor power / other to admit / or
els to eschewe. Wherefore the Popes pard-
ons and remissions / stonde to non effecte sa-
vyng only to brynge menne into a waver-
yng belefe / and vaine hope. and so to clense
mens purses / and to drynke vp their sower
sweet and labours. **Son.** What is the ma-
ster parsons momblyng / when he wagg-
eth his honde over oure heddes / makige vs
beleve to be clēsed frō oure synnes / through
his murmuraciō / which he calleth absoluci-
on? **fa.** Nothinge but a crafte to picke mēs
purses with all. For as lōge as the Pops fo-
ūdlig^e / grownde thei selves / and cause wot-
her to hange on mēs invēciōs and tradiciōs /
Howe canne they vnto wother open the ky-
ngdom of godde / when they theym selves
are not able to entre therin? Yf they were
Christen men / they wolde confesse the wo-
rde / and frute of Christis crosse only. Wh-
erby (godde workyng inwarldly with be-
lefe) the povre soules which are bownde

Heb. xij
ma. xij

Joan. x

with the bondes of death/ and hell / myght
be losed/and made fre vnto the kyngdom of
heven. for as longe as god clenseth theym
not with the belefe of the lambes bloudde
shed for theym/ synne remayneth / and they
continewe in bondage. As many therfore as
preache foryeuenes of synnes thoroowe the
vertue of the wordes/are but deceauers. for
it cometh by the power of the holy goost/wh
iche powreth belefe into oure hertes. Son.
I se well then/thou setteest nothyng by con
fession? fa. Not by the confession now a
dayes vsed. for simple people therby are so
blynded that they suppose a fewe babblyn
ge wordes to haue vertue for to pounge their
synnes. and that by confession and workes
there vnto pertaynyng/they obtayne/mer
cy/grace and foryeuenes. Which thinges co
sist in no transitory worke/ but in the tender
mercy of god graunted thoroowe Christis bl
oudde only. Son. I durst not affirme this
sayinge/scynge that wholy scripture so oft
en maketh mencion of it. fa. It maketh
no mencion of eny eare tale/which men call
confession.but of wother maner confessiōs
both necessary and also proffitable. Son.
What are they? fa. fyrst we confesse oure
selues before god almyghty/knowledgyng

oure offence/misdede/and synne/sayinge fro
 the bottō of oure hert with the prophet Da-
 uid / I will confesse my transgressiōs to the Ps. xxxij
 lord. Ye and thou hast foryeuen me the ini-
 quite of my synne. Secondaryly we confesse
 vs/ whē we reconcile oure selves vnto oure
 brethre when they have eny thyng agaynst
 vs. as apereth by oure saueours sayinge in
 the.v.chap.of. S. Mattheu. When thou
 offerest thy gyft at the aulter &c. He thridly
 maketh a profitable confession/ which mes-
 fely heareth hym that charitably reprehen-
 deth his default/ and therafter enforseth hym
 silfe to amendment. for yf he did not percea-
 ve hym silfe to haue erred/ he wolde i no wy-
 se abyde the reprehēcion of his brother. fo-
 urthly/every christen manne ought to know
 ledge hym silfe a synner before all wother/
 and so desyre their prayer/ as apereth in the
 v.chap.of. S. James pistle. The sprete of
 god driveth every trewe belever to this con-
 fession. Even as the sprete of erreure dry-
 veth nowe a dayes blynde people vnto this
 papisticall eare tale. Which is not only ag-
 aynst Christ/but also agaynst all godly scri-
 pture/ the ordinacion of oure redempcion/
 freedom of goddis electe/ and chosen. Which
 all depend singularly in belefe / and not in

ma. xviij

workes . as shall apere at the daye of iudg^{ment}. So. Why shall all menne aryse then agayne in the flesshe. *sa.* They which departe hence in the lorde / rest in belefe (called Abrahams lappe) with all wother creatures abydinge that daye / wherein their bodyes shall be losed. *fo:* then shall the glory of godde / so longe wayted forre / manifestly be declared in vs. and all creatures delyvered from the bondage of corrupcion / and apere afresshe as they were be fore. Also whatsoeuer in vs at that tyme remayneth vnpoised / shall by deathe be swallowed vppe / and we restored immediatly other to payne / or els to Joye eternall. Wherfore I also beleve everlasting lyfe. So. What a lyfe is this? *sa.* Surly Joye withouten end ordered vnto the children of belefe. and deadly torment withouten releace ordered for the vessels of wrath / and children of vnbelefe. For loke as they of the house of Abell / in this lyfe have thorowe belefe (though the worlde despysed theym) obteyned the fyrste frutes spretually of all inwarde Joye and celestiall comforte. Even so haue they off the stocke of Cayn here deserved with the workes of vnbelefe / to be fettered with the fetters off eternall fyre / wher vnto at that daye they shall be iudged. For the rig=

Ro. viij

1. Cor. xv

trous liveth by his fayth. And lyke wyse the vnrightous dieth thorowe his vnbelef. Wheroute procede both lyfe and deathe withouten ende. He whiche beleveth / as yet is not perfet / for as moche as he yet is in thrauldome and bondage / by the reason of the flesshe / vnto synne / and vnto deathe / where as then he shall be delivered from theym both / and in god live for evermoare. As Christ sayeth in the gospels of. S. Iohn. He that liveth / and beleveth in me / shall never deye. Agayne. He that beleveth on hyme shall not be lost / but have overlastynge lyfe. The vnbelever lyke wyse at that tyme shall receave full deathe withouten ende as the same also apereth. Sonne. A christen manne is ordered then / whether he wake or slepe / eate or dryncke / continually to labour for eternall thynges. Wherfore though they suffer never so gret persecucion / or affliction. Ye evē deathe / yet they in dede are assuured they cannot deye. But howe maye that be for the righteous maye dye / and or he dye faule into incredulite. fath. Doubtes lyfe everlastynge consisteth in the sprete / and mortificacion of the flesshe. wherunto bodily calamities / adversities / and death tēporall he alpe not a litell. But yet will god never

Abac. i

Joan. vi

Joan. iij

Joan. vi

4. Ti. 4. soffre them so to erre in thynges of wayghe
 that therby they shulde hēce departe in dan-
 ger of dampnacion. For he is true and fno-
 weth his/whome he so clenseth here/by de-
 ath temporall/that they hereafter wayte with-
 outen spot (clothed in whyte vesteurs) for
 hym that shall geve an answer for theym/
 and admit theym to their eternall inheritā-
 ce. So. Where is purgatory then? Sa. Tru-
 ly in the graunges/cellers/and porises of ou-
 re anoynted and shorne company / heaped
 vp and fulfilled vnder a coloure of this pur-
 gatory. Which thyng in no wyse canne stō-
 de with sayth. Wherefore he that beleveth th-
 at there is an everlastyng life/admitteth no
 purgatory. For he whiche hence departeth /
 withouten delaye entreth into lyfe / or els in-
 to death endles. So. Ye but oure Docto-
 urs/preachers/and teachers/saye that pur-
 gatory is the waye to everlastyng lyfe. Sa.
 Rom. iij. Menne maye lye. Therefore geve thou cred-
 ence to hym that deceaveth no māne. Wh-
 Jo. xiiij. ich sayeth. I am the waye/ the trueth/and ly-
 fe. So. Yet must we fyrst make satisfacci-
 on for oure synes or we canne come to hym.
 1. Cor. 1. Sa. Christ is for vs satisfaccion and redem-
 pcion sufficient. Whiche for the synne of all
 the worlde/gave and offered hym selfe/doin

ge that all the worlde was not able to do. for
he only had power to open the boke claspes. **Apoc. v**
So. They saye that Paule affermeth purg-
atory/where as he sayeth/some bylde on Ch-
rist/wodde/haye/stoble c^r. But every mans **1. Cor. iiij**
worke shalbe made manifest in the daye of
the lorde. and that throughe fyre he shal so-
ffre losse. but he hym selfe shal be saved / eve-
n as throughe fyre. On this texte growne
de they their purgatory. **Ja.** Paul speaketh
here nothyng of eny state of the wother wo-
rld. but of the doctryne of lyfe/which is fo-
wounded on the trewe foundaciō Christ. We-
hich yf with outen the worde of god/by the
counsell or decre of manne be bilt vp/doute-
lesse i the tyme of aduersite ad death/throu-
gh the fyre of temptacion / shal soffre losse/
yet the bilder hym selfe shalbe saved/ becau-
se his grounde and foundacion is Christ.
Wherfore clensed by this fyre / he shalbe re-
payred agayne on his stedfast foundacion
Christ. Which thyng belongeth to no pur-
gatory. Wherby thou mayst se howe undi-
cretly they pervert this sayge of Paul. And
not only this. but lyf wyse many wother si-
militud^e and parables. as is that of the last
farthyng. and soche lyfe. which ought no-
ne wotherwyse to be interpreted/ then after **Mat. v**

the lordis intent/and speakynge. So. Wh
ye ioynest thou att the last ende / this wor=
de/Amen? Fa. Because it is a confirma=
macion of all that before is rehearced. With
the which I hartely and in a stedfast belese/
desyre vnto all Christis chosen lyfe with ou
ten ende. Amen. Son. This withouten
fayle is a perfett waye ad belese/which thou
hast shewed vnto me. Wherfore dere fath=
er/the better to come here vnto/I gladly so
what wolde by the have informacion howe
and after what maner I shulde begynne to
institute and ordre my life. seynge I am as
yet yonge / ad nowe through thy fruitfull in
struccion brought out of grett dercknes/in=
to a clere light of my cēsciēce. Fa. It is vn
possible for eny mortall mañe to descrybe th
at thyng so well to the/as the sprete of god
(of whō yf thou once taste) inwardly shall in
spyre ad teache the. But after what wyse/I
in my youthe behaved my silfe/ad yet conti=
newe/geve ear/ and I shall shewe the. At
myne vprysynge in the mornynge / I cōsyd
before what I ought to do / ad to eschewe.
Wherof I have a speciall learnige by the cō
tinuall meditacion of goddis tēne cōmaun
dement^r. wherin(as in a myroure most pu
re ad clene) I behold what a christēne mā

livynge ſhulde be. and agaynſt which of the
eyen I have moſt offended. For the diligent
lier I thus do/agret deale the more evident
ly perceave I myne vnabilite/other to accōp
liſſhe tho thyng^e which the lord hath cōma
unded vnto me/or els to fly thoſe thig^e wh^e
ich he hath forbodden me. ſeyinge clerli that
the nature of my fleſſhe is clene contrary to
god and his will. So. This knowledge of
thy ſilſe doutleſſe is very neceſſary. but tell
me/is thy conſcience herby ſatiſſied/and at
reſt? Fa. Rather brought into gret vnquiet
nes/and ſorowe. Ye almoſt dryven into de
ſperacion. And therfore I ſeke all the wa
yes poſſible/howe I myght do tho thynges
which ſayth (wherof hidderto we have ſp
okē) requyreth of me / yf I will come to qu
yernes of conſciēce. Which ſaythe through
Chriſt ſendeth me to god my mercifull fa
ther. Wheare as theſe thynges only are to
be ſownde abowndantly. Son. Inſo: me
me after what maner ſekeſt thou theym?
Fa. Trewely with fervent prayer and ſup
plicacion/often renewed. So. Let me hea
re this prayer alſo. And after what maner
thou therē behaveſt thy ſilſe. Fa. In thou
ght and deſyre/as one which deply lyeth wra
pped i payne and angniſſhe/I only ſet hoape

Rom. iij

and comforte in one god/and to hyme crye
and call/as vnto my rede father. besechyn-
ge hyme to encrease his glory in me. and to
make me soche a one as he wolde I shulde
be. and to foryeve my synnes hidder to com-
mitted/and preserve me frome theym to come.
I praye agaynst non aduersities nor tri-
bulacions. So. Hath not the lorde taught
Mat. vj vs a speciall prayer/sayinge/thus shall ye
praye. Our father which arte in heven &
fath. The lorde doth not constrayne vs to
saye these wordes. But by theym he declar-
eth vnto vs / of what mynde and herte we o-
ught to be whē we praye. And not that we
shulde thyncke that the excellency / or vertue
of prayer shulde consist in the whisperynge
of a fewe wordes. But whenne I here or
saye theym/I remember/ and am warned/
what the vowes and desyres of my herte sh-
ulde be wherby once come to my silfe/I lett
the wordes alone. Ye often tymes when I
have sayde the fyrst/or seconde worde. For
when I once begynne to faule into medita-
cion/I by and by forgett all vocall wordes.
Son. What is then thyne hertes desyre and
affeccion in these wordes? fa. When I sa-
ye. Our father which arte in heve / I con-
ceave by a certayne imaginacion and hoape

full of all cōforte ād cōsolacion / that he is ou
re mercifull lorde ād father. and that he will
have vs for his children / ād inheretours of
hevēly thyng^r. wheare as he is / havynge po
wer / ād myght above all boddily ād carnall
fathers withouten cōparesō. Wherfore I sa
ye also / halowed be thy name . ād that abo =
ve all creatours / which are in hevē / on erth /
ād vnd erthe. as of god / most full of myght.
By whose wisdō all that made is / was crea
ted / through whose mercy the lost were re =
payred / ād with whose love / their beyng / li
vyng / and cōtinewynge / is and persever.
Whō after this maner I every where / ād at
all tymes / honoure ād knowlege / for a gra
cious lorde / ād a mercifull father / not to me
alone. But to as many as with me crye and
call to hym with me sayinge / Thy kyngdom
come to vs. that he through his sprete / and
the merit^r of his sonne Christ / overcome in
oure hert^r (which is his tēple) the tyrāny of
the devill / expell ānichrist his debite / with all
his lawes and tradicions / and through his
gospell therin he only witsafe to rule ād go
verne / that we evermore with mynde / thou
ght / and herty ioye / maye saye / Thy will be
fulfilled / as it is in hevē / evē so on erth . Wh
ich is as moche to saye / that his godly will

with outē lett or impedimēt / have his coun-
sele and wo:cke / in vs / as it hath in heuēly cre-
atures. And so to brydle oure flesche / that it
knowledge hym lord / governer / and ruler of
it above all creatours. So. All that thou shid-
desto hast prayde / after my capacite / are but
one thinge. For. Trueth it is. For with these
foresayde thre poynts / we only praye that the
glory and kyngdome of god / maye so in vs be
declared / that thorby his name specially ma-
ye be lauded / praysed / and glorified. and then
meekly I lyfte vp my herte and saye / Oure day-
ly bred geve vs this daye. desiringe but that
which only is necessary for the sustētiō of
my body. confessyng also here by / that tem-
porall goodes are gyftes of his mercy / and
necessary for vs. The saye I both with herte
and mynde. For geve vs oure trespasses / even
as we forgeve theym which trespass vs. Be-
cause we are vnable to make recompēce for
oure dayly transgressiō / I desyre also of god
through his only mercy foryevenes. Which
maye no manne obtayne excepte he before /
with all meeknes and myldnes of herte forge-
ve every manne their offences done agāst hym.
and with the same herte desyre god allmy-
ghty / as he forgeueth wether to for yeve
hym his trespasses. For so done forthwith

I desyre hym/that he leade vs not into tēp= taciō/ but deliver vs from evill Amē. for: as moche as we are with out ceasinge vexed/ troubled/ād tempted of Sathan/ ād his mē bres here in this lyfe / we praye ihe loide to deliver vs from the devill. That he with his crafty ād manyfolde delusions/ withdraue vs not frome god / and make vs by inpa= ciēce rebellous to his will ād cōmaūdmēt. So. Thinkest thou on all these thiges as of ten as thou prayest? Ja. Naye/ but in gene rall. for: I desyre of hyme / to live accordige to his purpose ād will. and that he impue not my syne to me/ but healde/ preserve/ and defende me/ as a kynde ād a tend father do= eth his chylde. And whē I have thus prayd (accordige to the will ād mīde of theym vn der whome I am) I prepare me with all di ligēce other to my studdy or to labour. So. What arte thou acustūed to do or ever thou go to meate. Ja. Well assuered that we fre= ly maye eate of all meates withoutē scrup= le or offēce (as above is sayde) I thāke god almygty after the maner that here foloweth sayinge. Lorde god most mercifull / ād fath er full of all pte/ whose goodnes/ ād ryches cōtinewe withoutē ende / which norishest/ ād fedest all that life in it hath/ we thāke the

for this meate/halowed by thy godly worde
which abundantly thou gervest vnto vs. Where
fore we beseeche the/that thou also wilt wit-
safe with the livelye bred of thy heavenly wo:-
de(which doth procede out of thy godly mo-
uthe) above all thyng^e to fede oure soules/
that we heere forth maye continue without-
en ende in the life of thy grace Amen. Which
thyng done/ I eate and dryncke as though I
were before the lordis sight(which seith ev-
ery where) soberly. And when I have taken
my refressyng necessary/I thanke hym say-
inge. For as moche goode lord and father/as
thou hast shapē vs/and dayly fedest vs/to the
intent that thy glory throughe vs shulde be in-
creaced and furthered / graunt vs this daye and
evermore/so to live / that oure lyfe maye be
conformable to thy will/and for the continuall
lawde and prayse of thy name. and a light for
the wealth and edificaciō of my neighbours.
And so without slackyng to amēde oure
lives that with a meker sprete and milder mo-
de heere forth we maye have oure conversaci-
on amonge all men. And so by paciēce to be
made stronge in all aduersite/only trustyng in
the oure lord / and mercifull father through
Christis merit^e Amen. So. Wherin pass-
est thou the residue of thy tyme? Sa. When

I was of thyne age I wēt to scole / and with
all diligēce studied . So. wherin? fa. It is
gretly to be pōdered what a māne begynneth
in his youeth to learne / and that because he cā
not lyghtly forgett it whē he cōmeth to age.
Whesore I specially rede the newe testamēt
in englisshe. And at some voyd tyme the sto-
rys writtē by Titus Linius . And whē I re-
de theym. I remēber that I am a chustiane
offered vppe to god / and therfore rede I the-
ym with feare. seyng that / that matter shul-
de be to me most pleasūat / and cōfortable / wh-
ich clearly sheweth me the waye to god. Yet
at some tyme labourige I maye rede / or he-
are soche wother treatises / as teache me to
knowe the waies of the wicked / and vngodly
deceytes of the worlde / craftynes / and delusi-
ons of the devill and his servaūt. Soche wo-
rkes also / as shewe and teache howe a māne
ought to behave hyme silfe in the lawes and
institutes of his tēpo:all lordes and heddes.
Wherby he myght (ys nede requyre) be ma-
de the apter / to the administraciō / and service
of the cōmen well . For doutles there is no
chustē māne / but he shall (havynge his wit
and vnde: stōdyng quickened by the redige
of theym) sone perceave that fayth and chari-
te / are bothe goode and proffitable. and all wo-

ther thyng^r but vayne ad trasitory/ed full of
pareles. And wheare as the knowledg^e off
a perfett belese/and a moderate redyng^e off
these worldely storyes are to gether / doutles
se there is the reders mīde more ad more wi
thdrawne from the wo:ld^e. Yet ought a chri
stiane diligētly exercyse hym selfe in redin
ge of scripture. wherunto tonges / as hebre
we/greke/ad latē healpe not alitell/ specially
fo: the vndstōdyng^e of the profounde miste
ries of god. So. Howe were it possible for
me to learne so many tōg^r? Latē shalbe suf
ficiēt fo: me. fo: as I suppose thou wilt not
anoynt me prest^r. fa. Thou mayst in maner
with one laboure learne as moche greke ad
hebrewe with thy laten/as shall suffyse. fo:
one tōge healepeth/ ad garnesseth another.
Insomuche that by theym a māne sone ma
ye come to the trewe meanyng^e ad intēt off
the authoure. ad obtayne a profownde iud
gemēt in all thyng^r. And though thou lear
ne godly tōg^r / yet mayst thou remaine and
be a tēporall māne. ad cōtinewe wholly offe
red vppe vnto god. ad therfore wottest thou
not what the lorde will make of the. Yf he
call the to preache his worde / or to serve the
cōmenalte/or to eny worther office or occup
aciō/that shalt thou the beter do with all me

fines and love. So. With godd^e healpe deare
father I will endever my selfe to folowe thy
ne informaciō and counsell. for nowe I well
perceave that I shulde in all thig^e ordre and
purpose my lyfe/vnto the honoure and lawe
de of god/and welth of my neighbour. **fat.**
Go to thē for a cōclusiō. Remēber that thou
arte bounde to obeye thine elders as god
hym selfe. And therfore breake thine owne
will. stōde not in thine owne cōsayte. repu-
te all menne better/ and wyser thē thou art.
Praise not thy selfe. Yf wother cōmēde the
laude thou god / that i the he hath wrought
some thig^e worthy of prayse. Be frēdly/and
serviāble towarde all menne. Have fewe
wordes. Or thou speake/cōsyder whether it
be trewe / and proffytāble or not. Leave the
worst/ and saye the best. Reioyce wheare as
thou seist eny thyng done with goodenes
and honest. Where thou perceavest the cont-
ary be ashamed. Be peasable and make peace
wheare thou cāst. Desyre no wrefe/but cō-
mitt all vengeānce to god. Folowe thine el-
ders cōūsell. and as many as are lovers of ho-
neste. Here god^e wo:de gladly and with dili-
gēce. And utterly commit thy selfe to Christ/
which for thy sake suffered deathe on the cro-
sse. For yf thou do not/thou shalt witoute do

donte/with an harde iudgement be cōdep=
ned. Specially flye evill cōpany/ād ge=
ve none eare to soche as cōmē fyl
thely/vnhonestly/or super
sticiosly. And all wo
ther thyng^e ne
cessary
fo:

thy wealth/doutlesse thou shalt learne
of god thy fater allmyghtry.
Which hath chosen the
to lyfe everlast
ynge A=
men.

82 9 19

paym done

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